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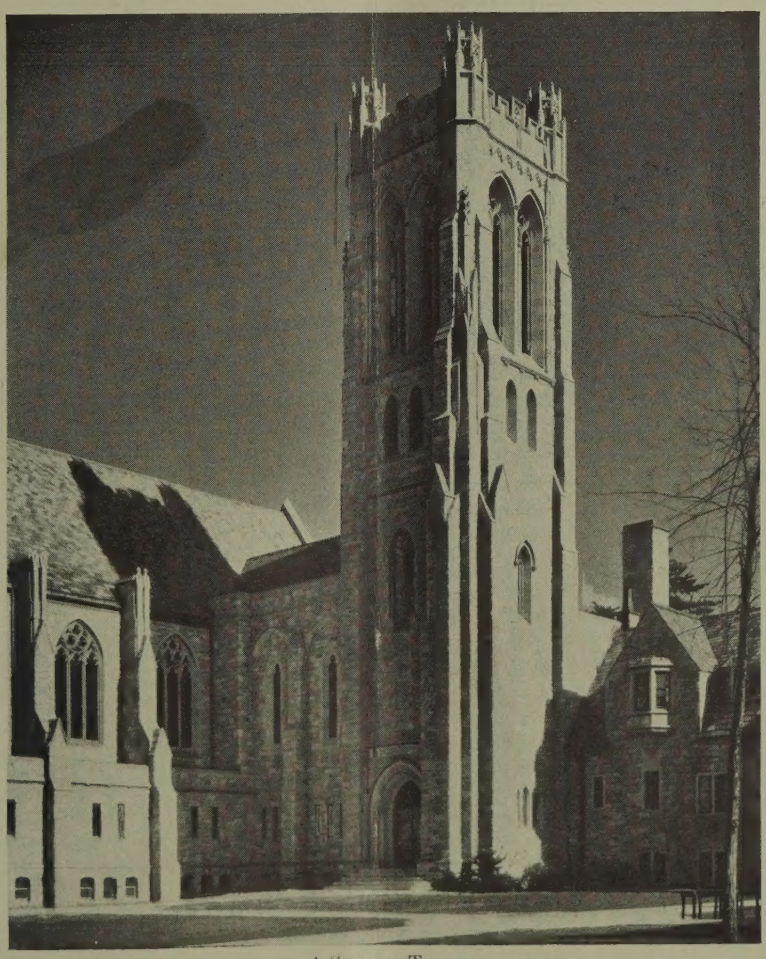

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HUGH S. MAGILL, *General Secretary*

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EDITORIAL

THIS issue of the *Journal* has been prepared to deal primarily with problems and projects in church school administration. To the pastor, the superintendent, the director of religious education, the committee on religious education, and other workers who must see the school as a whole and make it function educationally, it is dedicated.

† † † †

The new emphases in religious education have come primarily at the point where teaching takes place. Consequently, in recent years much attention has been given to curriculum and teaching problems. We should not overlook the fact that to build a new school of the Christian life requires first of all that the administrators catch a vision of the new ideals. Not less attention to the problems of teaching, but more attention to the problems of administration, is a present need.

† † † †

What has become of the well known superintendent—the man of sterling character, business ability, and experience—whom the church placed at the helm of its Sunday school? Has our emphasis on the educational specialist displaced him? Has our ideal of a departmentalized school taken away the job which was rightly his? Some would think so, others feel that the task of the general superintendent presents greater opportunities today than ever before. Mr. Ray G. Fletcher presents in this issue, with a ringing challenge, the ever new and enlarging job of the general superintendent in the departmentalized church school.

† † † †

Speaking of the specialist, we are moved to remark that we have perhaps been too ready to accept him as the final solution of all our difficulties. Churches have sometimes been too eager to place all educational responsibility upon one professionally trained person and let the layman who formerly bore the load go merrily on his way in blessed unconcern. We believe in the specialist. We want him to have a big place in the program of religious education in the future. We believe that many phases of religious education are so technical that they require professional training for their successful execution. We believe also, however, that there is a large place for the layman in the church program of religious education. His talents, his experience in the business and professional world, his freedom from the sins of professionalism put him in a position to render a unique service which will greatly enhance the work of the specialist.

† † † †

What is true of the work in the local church is also true of organizations for the advancement of religious education. A tremendous impetus was given to better religious education when the professional worker entered the ranks of the organizations for its promotion. Something very vital was lost, however, when at the same time, as happened in so many cases, the layman felt that there was no longer a place for him. Somewhat tardily, but not the less surely, we are beginning to see that an all-professional organization may be no more successful than an all-layman organization. Each in his own way may make his contribution to the common cause. Let us remind ourselves that religious education was nurtured through its early years, not by professionals, but by laymen. Perhaps those who were so essential to its early life will continue to be equally essential to its further development through its increasing maturity.

† † † †

"Are we out to teach children religion, or are we merely to have an impressive Sunday school?" This question was recently raised by a speaker in advocating weekday schools. It is one which may well demand serious thought.

Have we in the past been too concerned with numbers—the *fact* of getting children rather than the *quality* of work done with and by them? If so, the trend of the present day will be to cause us to re-think our position. The emphasis today is not on the institution but on the child. Whatsoever tends to the development of his moral character and spiritual life is worthy our attention as a factor in religious education.

† † † †

Twenty-five per cent or more of those who will teach religion in the Sunday schools of America during the next twelve months will have had no previous teaching ex-

Your Church School

I am your Church School.
I am Childhood, Youth, Age on an eager quest, seeking the realities of life.
I am Yesterday—I bring heroisms, sacrifices, ideals out of the past.
I am Today—Through the center of an enlarged universe I seek the Father God.
I am Tomorrow—I carry with me the vision of that which can be.
I am Duty—calling those who are able to "teach these my brethren."
I am Courage—I face great temptations and do not yield; I face insults yet hold my ideals; I face dangers and sacrifice in order to pass on the Christ-life to youth, and I do not waver.
I am Love—The Master said: "Love the Lord thy God with all thy heart and soul and mind and thy neighbor as thyself."
I am Service—For "Love is the joy of Service so deep that self is forgotten."
I am Character—I form habits, show the way of the abundant life, create high ideals and direct actions.
I am Education—For the Master Teacher is my guide and leader.
I am Challenge—Call Youth on the upward trail to the great high peaks of life.
I am Christ—Seeking, Serving, and Loving.
I am your Church School.

—Gladys O. Small.

perience. Someone is responsible for selecting them, enlisting them, and encouraging them in their work. Upon that someone rests to a large extent the responsibility for the success or failure of these new teachers. For it is undoubtedly a fact that as the first few years of a child's life are the most important for character development, so also are the early weeks of the teacher's career the most important in the development of successful teachers. For the sake of the teacher and those whom he is to teach, it is imperative that he be given a clear conception of the task which he is undertaking, that he be made to feel himself a member in that great company which is working together with Him for Christian living, that he be given abundant, friendly counsel and guidance to the end that the obstacles and difficulties which are met may be not cause for discouragement but incentives to better achievement.

† † † †

Many church schools have been discouraged in the face of the onward march of religious education because for them it is impossible to employ a professional leader. We must grant that for a great majority of churches, professional leadership in the person of a director of religious education is not possible of attainment. We do not grant, however, that even under present ideals progress may not be made without professional leadership. Moreover, every church has available potential professional leadership through the service of the minister. As religious education is becoming more and more, not simply an activity sponsored by the church, but an integral part of the works of every church, pastors are beginning to assume larger responsibility for it. We regard this to be the most hopeful sign for the future well-being of religious education. The pastor has the background of training which makes it comparatively easy for him to grasp the educational viewpoint and make himself an expert in educational matters. His objectives for the church are to a large extent best achieved through an educational approach. His contact with his congregation places him in a position to know the life needs of those who are to be taught. Under his supervision and encouragement the men and women of his congregation may move to remarkable things in religious teaching. Without that encouragement and supervision it is the rare church which makes educational progress.

† † † †

A recent survey made in the state of Virginia reveals the fact that the average city church budget is about ten times the average rural church budget, while the annual contribution per city church member is only twice as much as the contribution per rural church member. The difference in budget comes about through the fact that the average city church in Virginia has a membership of 477, while the average rural church has but a membership of 109. On the basis of average income, it is probably true that the rural church member is contributing far nearer to his limit than the city church member.

This would indicate that organizations seeking to minister to the religious needs of an entire state should draw the major portion of their support from the cities. This is in line with present practice. The committee under whose direction the survey was carried out comes to the following conclusion concerning the church's responsibility:

"Whereas, the city church member has a much higher income than the rural church member and is thus more able to support church activities, it is recommended that the city church assume more financial responsibility for the development of strong rural church work. The city church is already contributing to home missions, but the contributions are only a 'drop in the bucket' compared to the need. More funds could well be spent in conducting standard leadership training schools in communities or counties not able to support such activities. The city church could also assist with the employment of district or county directors of religious education or supervisors of young people's work."

† † † †

A certain famous character in the cartoons of our daily papers was recently shown as conducting an experiment in fishing. After an all day trial without a single bite, he invented a device which carried the bait inside a glass bulb where the fish could see it but could not reach it. Immediately his bait was beset by large fishes and small, and the philosopher-fisherman is led to remark, "Because they can't get it, look at 'em! Tell me they are not human!" In other words, it is the things which are hard to get which seem most desirable.

May not the philosophy of Andy Gump be applied by the administrator in the church school? During these many years we have attempted to get teachers, through the method of convincing them that teaching in the church school is easy. We have said to them that very little would be expected of them. In all too many cases it was very little that we got. May it not be true that if the office of the teacher were made more difficult of attainment, if it were hedged about with required qualifications, to become a teacher would be so much more desirable that more people would make an effort to qualify? Those who have had experience say that the evidence points to the truth of this theory.

"The real 'helps' needed by our Sunday school teachers are not miniature sermons, or moralizings, or illustrations; rather do they need understanding of the child-nature, knowledge of the principles of teaching, and the elementary facts in religious psychology." So spoke W. H. P. Faunce at the convention of the Religious Education Association in 1905. How well this admonition has been observed, in effort at least! The period which has elapsed since this date has been marked by great emphasis upon better teaching and a better understanding of the child. So much has this been true that ever and again we have heard the warning sounded that an over-emphasis is being placed on methodology to the exclusion of the basic content which must constitute the teacher's message.

The time has come to sound a new note. The greatest need of Sunday school teachers today is for a more thorough understanding and deeper appreciation of the content and message of the religion which they teach; it is for a living faith in that religion which will compel them to observe the Master's command "Go . . . teach!" This does not imply that we desire to take a step backward in effective method in teaching. It is simply a recognition of the fact that method is but a *way* of working. It derives its significance from the task to be done, and the materials with which it is to be done. If the greatest forward step in religious education is to be taken in the next few years, let there be a wholesome emphasis in our schools of leadership training on courses and other activities which will lead to an enrichment of the personal religious life of the teacher.

Objectives for the Year

MANY church schools move from year to year without consciousness of definite objectives to achieve and consequently without definite check-up to see whether progress has been made. It would be wholesome for the workers in the church school, as well as for the church under whose auspices they serve, if definite ideals of accomplishment could be set up each year.

Mr. Abbott Book, Director of Religious Education of the Union Avenue Christian Church, St. Louis, in his annual report for 1928, presented five major objectives for their work during 1929. In the hopes that it will encourage others to give similar careful consideration to this important phase of the work those objectives are given here:

I. *To unify the school and preaching hour on Sunday mornings into one continuous program.* We believe with the expanded two and a half hour schedule which we already have in the kindergarten, primary and junior departments, that the coming generation is being trained to think in terms of the church, with a single unified Sunday morning program, which is life-centered, church-centered and church-directed.

The Educational Committee has recently approved extending this schedule to include the intermediate department. I am convinced, however, that to bring about a complete church consciousness will require certain changes in our present procedure.

1. We will need to unify our financial system so that each person makes one contribution to the church rather than making two contributions with their divided loyalties. Under this plan the educational work will be financed by the church through the regular budget and all members of the school from the cradle roll up will be asked to make a pledge to the support of the church at home and abroad.

2. We will need to consider making certain achievements in connection with departmental assemblies. For the Senior, Young People and Adult Departments the assembly period should not duplicate the church hour of worship but should be devoted very largely to instruction in the materials of worship. For the younger departments, the members of which do not attend the church hour of worship, an equivalent period of genuine worship must be provided.

3. A different plan of reporting our attendance must be devised. As long as we report a school and church attendance, we announce to our people that we are fostering a school and a church service, entirely separate.

II. *To bring about a deeper evangelistic passion on the part of all teachers and leaders in the junior, intermediate, senior, young people's and adult departments and classes.* I am not pleading for emotional evangelism, which characterized the church of former years, but unless the teaching in the departmental and class groups leads to decisions for Christ and his church, then the results of our labors are largely in vain.

III. *To project definite plans looking toward a healthy increase in enrolment and attendance in all departments, particularly in the young people's and adult classes.* Two things are essential in the realization of this aim: namely, a great spirit for education, such as will guarantee the loyal support of every officer and teacher; and the commitment of the church as a whole, especially the officiary, to this ideal.

IV. *To help our teachers to determine the objectives for the religious education of the children and young people in the light of their capacity, experience and needs.* This means to help them discover and evaluate the activities and materials needed to reach these objectives. It means to help them so to organize and use these activities as to reach their objectives. To help them acquire a sound point of view as to religious concepts and curricula.

V. *To make possible a larger opportunity for the children and young people under our care to grow in Christian attitudes and Christian conduct by means of actual practice in real social situations.* This means better equipment, a change in grouping, an environment where there is opportunity to choose, to purpose, to share, to cooperate, to be kind, to be helpful.

Teacher Standards

AT a recent meeting of the Educational Committee of the Nampa (Idaho) Christian Church School, a resolution was passed to the effect that no teachers will be re-elected in 1929 who have not during the year added at least one unit to their teacher training record. This is a step looking toward a higher quality of teaching work in the church school. The church on its part is providing opportunities for training by holding regular training classes and by subsidizing the expense of textbooks for those who might be deterred from joining such a class because of the expense involved.

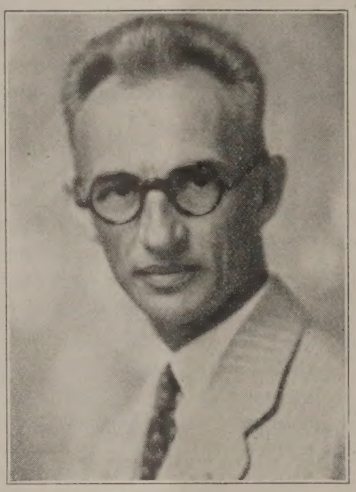
We shall watch with great interest the working out of this new departure. We have always heard it said that the church school cannot adopt teacher standards because it is unable to secure a sufficient number of teachers even under present conditions. Will the Nampa Christian Church find itself with an inadequate number of teachers? Will the adoption of a standard for teachers encourage the more competent people of the church to engage in the teaching of the church school because it will increase their respect for the quality of work required? Only time can tell. If the first shall be the outcome, then the church will still have recourse to conducting its church school with a smaller number of teachers and giving each a larger number of pupils. This is entirely logical if it is true that the more competent workers are retained.

If we may be permitted a prophecy, however, we should incline to the view that higher qualifications for teachers will in the long run not only develop a more competent group but also lead an increasing number to think favorably of the teaching work of the church because of the greater respect accorded it. The tendency to require something by way of preparation in return for the privilege of teaching in the church school is growing more pronounced every year and in our opinion will continue to grow.

In an article in this issue Mr. J. S. Armentrout is sounding the note for higher teacher standards. In his opinion the time has come when serious effort must be made to improve teaching *by improving teachers.* With all our efforts in leadership training, the great majority of church school workers are still untouched. Perhaps we can, by increased emphasis upon teacher qualifications, develop new incentives for self-improvement.

Spiritual Goals

By CHARLES J. KEPPEL*



CERTAIN it is that basic among the Master's thought-challenging and vitalizing emphases is his clear and penetrating understanding that life is essentially spiritual, that the spiritual quality is its natural, normal, divinely ordained character, and that only in its spiritual experiences and relationships can it find permanence, abiding satisfactions, and fruition. A man may be materially minded, this-worldly in his understandings and life-purposes, but such a man is essentially blind, for he does not see *reality;* and he is unhappy, for he has surrendered his most precious birthright and is forfeiting his God-given destiny.

Jesus reduced these tremendously profound and experience transforming concepts to the simple language of the common people, for he clearly believed that spiritual sight, experience, and attainment are not intended to be prerogatives of a small, specially privileged aristocracy, whether of philosophically minded intellectuals, or of dreamy-eyed speculative mystics, or yet of rigorously puritanic ascetics, or of fanatic religious adventurers and zealots. *The spiritual,* in the refreshingly clear thought of Jesus, is the birthright of all; it is every man's rightful universe, unhindered by physical limitations of heredity or environment, of chance, or even of human weakness and failure. It is through his spiritual capacity alone that man can throw off the thralldom of these, his age-old oppressors. It is the realm of soul-emancipation and personality-triumph, as in the words of the Psalmist: "Thou hast not shut me up into the hand of the enemy; thou hast set my feet in a large room." The spiritual-mindedness of Jesus' thought represents the normal endowment of each human individual and, ultimately, the assured and the supreme goal of all of human society.

Now Jesus reveals his most astonishing genius as the Teacher sent of God when he brings this spiritual consciousness and the experience of the Unseen within the reach of the common people by his simple assertion and demonstration that Eternal Spirit finds fullest expression through personality, and that the soul of man is the Spirit's natural and noblest vehicle. No one can see the Father except in the Son; and, following the Son's departure, no one can see the Son except in his followers. "Ye shall be witnesses unto me," for "As my Father hath sent me, even so send I you." And so, the loftiest achievement and noblest goal of human existence stands revealed, namely, the creation of Christ-personalities, born and guided of the Eternal Spirit and in that Spirit triumphant.

On a definitely Christian basis, therefore, it follows inescapably that the all-inclusive goal of Christian nurture must lie in this direction. That life is essentially spiritual and must be spiritually motivated and find spiritual expression through a growing awareness of and at-homeness in the unseen world of God, must be the basic axiom of the science of Christian education, as it was the undeniable secret of the personality-power of Jesus. *And that the personality of Jesus, through our spiritual companionship with him, produces in us kindred personalities, spiritually potent like his own, is by all means the very heart of Christian pedagogy and unmistakably points its goal.* All the skills and techniques, the processes and programs, the manifold details of organization and administration, must take into account this spiritual personality factor both as means and end. All must be evaluated on the basis of its character and its practical implications, and must be judged in the light of the advancement of the pupil toward its effective realization in the control of everyday experience.

Quite as naturally it follows, too, that without exception the more specific goals of religious education must be vitally spiritual in their objectives. What this means may be illustrated by expressing several of the more important objectives in terms of spiritual values.

To lead the child to see and love the Heavenly Father and his world, that is, the Spiritual Reality, in its Christ-revealed beauty and truth, even as Jesus saw and loved. Surely it is the first task of the Christian educator to bring into the child's knowledge and experience the great, unseen, spiritual God-Reality that is back of all human existence and experience, and to reveal this Reality as the personal, loving Father, who finds expression of his will of love, historically in the personality of Jesus, and today through the wills and acts of men and women, boys and girls, in their relations to each other. By this process the new and mysterious "birth into the Kingdom" is made possible, for, as Jesus said to the Jews, "No man can come to me, except the Father which hath sent me draw him." Until the child's spirit is so attracted by the loving God-Spirit as revealed in Jesus Christ, that he will find himself lifted by this new magnetism out of the world of the selfish and sensual, the hateful and unbeautiful, into the Spirit-world of love and purity and beauty, so that he will react spontaneously against the lower nature and seek the strength of God to realize the divine will within and through himself—until then the results of any religious educational influence to which he may have been subjected are superficial and without potency to transform life.

To nurture the newly born spiritual nature, and to develop an at-homeness in the great world of the spirit. A developing friendship with Jesus and the sympathetic companionship of genuinely Christian personalities are clearly the means to this end. Life in all its areas and relationships must be progressively interpreted and motivated on this spiritual basis, the abiding values and satisfactions

(*Continued on page 20*)

*Minister of Religious Education, Salem Evangelical Church, Rochester, New York.

The Church School Superintendent Testing Himself

By W. Edward Raffety*

EARLY in the new church school year let every superintendent examine himself. Let him heed these words of the Master: "Go ye into your room and shut the door" (Moffatt), not only to "pray to your Father who is in secret," but secretly, seriously to test the man whom the church has chosen as the executive of its church school.

Other folks test the church school superintendent. Why shouldn't he test himself? To do this, he can put himself in the third person, and let the "I" size up the "him." "I" should back off a few feet for the first critical, quizzical look. Then let "I" walk around "him" in half a dozen sauntering, scrutinizing circles. Not a bad idea for "I," as it were, to climb a tree (nothing unusual for a church school superintendent to be up a tree) and look down on "him." Perhaps others have already done this. For a man to look down on himself is not very profitable exercise, but if "I" discovers the shallowness of "him," it may be quite worthwhile.

It might not be a wholly futile thing for "I" to leave his room with the closed door and go out in the open, to pace off a mile or so to the north, east, south, or west, and get the long look at "him" from every cardinal point. For even a so-far-away look may give the proper perspective for certain needed observations.

After all these gazings near and far, the best results will follow the immediate application of definite, penetrating questions which "I" puts to "him." The following questions wisely, frankly, frequently put, ought to lead to serious thinking and a yearning for improvement. We venture to suggest that "I" lay "him" out full length and use the measuring stick which we now present.

Am I studious? The day and the hour that a church school superintendent closes his mind to new ideas, that very moment the clock strikes his doom; the bell tolls his death knell as a leader. We have said it scores of times, and will doubtless often lift this warning: Cease to learn, cease to lead.

The busy man (or woman) makes the best church school superintendent. It is the busy man who must organize his time. The church school superintendent who expects to be true to his sacred privilege will set aside time each week, if possible, to study best books and magazines. A superintendent who has deliberately or carelessly chosen to know no more will surely be doing less and less. Some day an indignant school will show him the exit sign and then elect as its leader some yearner and learner who has ideas, new, progressive, resultful.

Am I an undertaker and an achiever? Have I simply presided at the Sunday sessions of the school, or have I undertaken things for the school that mean progress and definite achievement? Am I an undertaker in the sense of burying the dead? Are there not plans, customs, methods that are actually dead and need to be put away respectfully, reverently, it may be, but *surely*, and in their place newer, better things brought in?

Am I persevering in the things I do undertake? Or am I a first-rate starter and a third-rate continuer? Do I flare up with a big idea and then fizzle out in a few weeks? As we once heard about a certain superintendent, "He's great on suggesting things to be done, but he never cashes in on his suggestions." Do I see the thing through?

Am I efficient? Do I really deliver the goods? With all my vision, study, determination, do my plans actually materialize to the greatest advantage of all concerned? Are those plans workable, and do they actually work? Is the school itself more efficient than it was a year or more ago when I was elected as its chief engineer? Am I conscientiously striving to make good every week in the year?

Am I resourceful? Am I constantly laying up church school "treasures" upon which to draw for new programs of procedure? Is my school-ideas-savings-account being increased faithfully, fully? Am I looking out for new and available teachers, or other official helpers? Am I growing a list of prospects, good ones? The resourceful superintendent never lets his flour barrel get down to mere scrapings at the bottom. The provident school executive will not be like Old Mother Hubbard who went to her cupboard—to find it bare. The resourceful superintendent keeps a notebook into which he is constantly pouring fresh thoughts gathered from books, journals, study courses, convention talks, and conversations with other church school leaders. From such a book comes constant delight in newer solutions to old problems. Such a book wisely filled and wisely used will work wonders in church school improvements. More than one superintendent who has almost unconsciously been moving in a groove, has by such a book lifted himself up and out and onward to unusual success.

Am I indigenous-minded? And I hear some superintendent, catching his breath, reply: "Indigenous—what in the world is that?" By an indigenous superintendent, we mean one who knows accurately the nature and needs of his own school and who determines his policies and plans by what are the school's native conditions. How many superintendents go to conventions, come home with a severe case of conventionitis, and proceed to spread the contagion. To change from a medical to a merchandise figure, wholesale methods marketed at a convention may not fit retail needs in the old home school. Every indigenously-minded church school superintendent will not attempt to force upon his school "foreign ideas" known to be misfits for local needs. He will seek to grow such church school ideas as suit the native social and climatic conditions of his own school.

*Professor of Religious Education, University of Redlands, Redlands, California.

Am I inclined to be argumentative and to want my own way? Very often a superintendent known to be wide awake, resourceful, studious, energetic, and persistent simply cuts in half his influence and greatly hinders his achievements by being stubborn, heady, and too quick to settle matters with his own tongue. The wisest superintendents seek counsel from all the workers. Be they ever so well informed and capable, some humble worker may be able to offer a slant on a question that had entirely escaped the superintendent's attention. Very often the composite judgment of a workers' council is the best way out of some difficult situation. A skilled controversialist may be a very poor church school executive and a superintendent who sets himself to have his own way regardless of the opinions or rights of others may find that he has his own way, and a lonely lane it is, with few, if any, companions.

Am I sane in my speech and my movements? Do I use common sense mixed in full measure with my theory of how a school should be run? Do I realize how important it is to do the right thing at the right time? "Yes, sir, Mr. Blank, our superintendent, is as good as gold and is unusually well posted on the work of the church school, but he is famous for doing the right thing at the wrong time." In other words, he seems to lack good judgment. There are many like him.

Mr. Superintendent, next Sunday morning, as you shave, take a look at that fellow in the mirror and thrust into his face the question, "Old Man, have you real horse-sense in running that church school?" Study to be tactful. Tact means touch. It's a soul quality. Many have both quality and quantity, but most people are underweight.

Am I really enthusiastic about my work? Do I believe in it? Am I in it, body, mind, and soul? Does it claim my individual and best loyalties? The church school superintendent who is irresistible, tactfully, intelligently so, puts pep into all his helpers. His cheerfulness is catching. Many a teacher is having difficulties at home or in her class and often needs the glad hand of the superintendent whose own optimistic spirit means more than he can ever know. The superintendent who half-heartedly drags through his Sunday duties and gives no time at all between Sundays to his work or his workers creates a kindred indifference that paralyzes. Longfellow was quite right when he wrote concerning the old ship-builder, "He puts his heart into his work, and the heart giveth grace to every art."

Whenever a superintendent comes to the place where his school ceases to be his passion, he'd better do some reading and some praying, and then if real zest for his work does not flood his very soul, he'd better quit his "make believe" mockery and resign.

Am I getting nervous, naggy, and irritable? One of the best superintendents the writer has ever known got so busy in his everyday business affairs, and felt he had to for fear of a crisis, and tried at the same time to give himself with devotion to his church school job, the two together finally wearing on his nerves until he became a cross-patch whose presence was dreaded by his associates in the school. Anxious, perhaps over-anxious, he nagged and nagged until one teacher after another gave up. Hitherto he had been such a capable director of the school's affairs that many were patient. Finally he took stock of his own personality-traits, asked intimate friends for frank advice, took himself in hand physically and mentally, and gave up his school leadership. Some years later he again took the pilot wheel of his church school and guided it through a long period of marked success. The superintendent who nags, gets on edge when things go awry, and, in a stress-of-nerves, lets slip the hurtful word, is in no state of mind to manage a church school.

Am I adventurous enough? Am I over-cautious? Many a superintendent is like the horse we used to hobble in the orchard pasture. That horse never ventured very far. He couldn't. In all probability a timid superintendent is better than one who "broncoes" his way through the school year, no one knowing just where he will land, or what he will wreck by his wild riding. I guess it all comes back to balance of judgment and sanity in thinking and acting. We are always sorry for that superintendent, however, who is anchored to obsolete traditions, who will not try any new method, who keeps his school snail-pacing along when it ought to be on wheels or wings. Mr. Superintendent, dare to do it differently, certainly in the direction of educational progress and spiritual achievement.

Am I expectant? Do I believe that the methods which are educationally and spiritually sound will get results? Do I expect that well-trained teacher or officer to make good? And, do I say so, quietly, confidently, in order to bring out the best abilities in my helpers? Put the star of hope, or realization, in the sky of your associates in the big business of the church school. Expect them to make good, and they will.

Am I always fair-minded, non-partisan in dealing with my co-workers? Do they know me as one who tries his very best at all times to be just? Delicate situations often arise as we all know in church school affairs which require a sense of fairness, a non-partisan spirit on the part of the chief officer of the school; that is, if right outcomes are desired. Even in church schools, jealousies, rivalries, and misunderstandings obtain, and often cripple progress by creating ugly attitudes and acts. How necessary for the superintendent to see all sides and treat all in most unselfish fashion.

Finally, am I trustworthy? A serious but sensible test which every superintendent should apply to himself. Am I honorable in all my dealings? Am I true to the highest and best interests of my school, my friends, and my community? Do these companions of mine in church school service trust me? Is my life on Sunday and on Monday a real help to all? Do those who know me best love me most?

The fourteen tests considered may be put in fourteen words. It will be noted that by using the first letter in each word in order we spell "Superintendent": Studious, Undertaker, Persistent, Efficient, Resourceful, Indigenous, Non-controversial, Tactful, Enthusiastic, Non-naggy, Daring, Expectant, Non-partisan, Trustworthy.

In conclusion, may I appeal to you to set your own good conscience to the task of helping you check up by these simple and searching tests; and then may the high resolve to high service seize your soul as you dedicate yourself anew to your supreme privilege in His Name.

"Go . . . Teach"

Every Church a School in Christian Living

By FORREST L. KNAPP

OF writing many books there is no end." So spoke a famous American poet. "Of the holding of many conventions there is no end" may be the thought if not the statement of some of us who are engaged in religious education. It almost seems that a convention is a divine institution—and to some infallible—for church school workers.

Conventions do sometimes seem like soap bubbles, don't they? They are so pretty, and perhaps so big, while they last. But they are gone so soon—vanished into thin air.

Wouldn't it be new and interesting to build a convention like a giant ship of the air—build it to last? Of course, more time and effort and money are required to build an air ship than to blow a bubble. But the air ship lasts so much longer and can carry so much more.

The next Quadrennial Convention of the International Council is to be an air ship, not a soap bubble. At least that is the plan. The actual sessions of the Convention at Toronto, Canada, will extend over a period of one week, June 23–29, 1930. But the limits of that week do not at all define the beginning and end of the total program. The program will begin in September, 1929. In fact it has already begun for some folk. And in the meetings at Toronto it will be projected with tremendous momentum into the next quadrennium. In other words, there is to be a pre-convention program and a post-convention program, and besides the thousands of church school workers who will be privileged to go to Toronto, other thousands will have a vital share in what promises to be the next great forward step in the religious education movement, not only in North America but throughout the world.

Those who are responsible for the plans for the Convention are determined that the most fundamental questions facing religious educators today shall be intelligently and carefully considered. What are these questions?

There is no more important question than this: Just what are we trying to do? *What are our objectives?* Not only is the general public uninformed, but church school workers themselves have become confused because of the rapid developments which have taken place in recent years. Realizing that it is not sufficient for them to be interested only in next Sunday's lesson, they still do not have a clear picture of their major goals. Furthermore, the public schools are giving increasing recognition to the importance of character education, and in some quarters it is being implied that the church no longer needs to be an educator. But with all of the splendid contribution which public schools can make, it remains for the church to provide the training in religion which will give motive and meaning to the whole of life. The Toronto Convention will attempt to give a specific answer to the question, What are the objectives of religious education?

A second question for which answer is being demanded is this: *What is the program of religious education?* In some cases the one hour of Sunday school on Sunday morning is thought of as comprehending the total program. In other cases it is not even considered a part of religious education. But there are many elements in religious education and many agencies through which religion is being taught. For church school workers, for ministers, for deacons and trustees, and for every one within the church, as well as for those without, the International Convention will attempt to answer the question, What is the program of religious education?

It is easy for human beings to get into ruts. It is altogether possible, nay, probable, that many who are engaged in the teaching of religion are going forward in the same way as they have for years past, entirely oblivious to crying needs which are on all sides of them but which they do not see or do not recognize. It is sincerely hoped that the Toronto Convention may help to ferret out some of these most pressing needs for religious education as they now exist in churches and communities, and that it may to some extent answer the question, *What are the needs which are not being met by the present program?* Are the religious education forces really achieving their objectives?

Courtesy, Canadian National Exhibition

THE HORTICULTURAL BUILDING, CONVENTION GROUNDS

AT WHAT HOUR DOES THE CONVENTION BEGIN?

It should begin *for you* just as soon as you have read this article. Thousands of church schools throughout North America will use, during the months from September, 1929, to May, 1930, program suggestions for workers' conferences which have been outlined for them. Discussion outlines on the objectives of young people's work are available for use in young people's societies and conferences. These will be

(*Continued on page 25*)

How improvement in teaching may be brought about through—

The Workers' Conference

By Paul H. Vieth

THE workers' conference consists of the working staff of the school. Almost every church school holds some sort of meeting of its teachers and officers, even though it be only once a year. Few have experienced the great value which may result from such conferences conducted on an educational basis.

Why Some Fail

In many cases the teachers' or workers' conference does nothing more than discuss the details of business administration of the school. Few of the workers are interested in these details. The major part of administrative management should be carried by the executive chosen for this purpose, or by a smaller group. The usual result of making the workers' conference a meeting for the consideration of business is that few of the workers participate with interest, and after a time it becomes impossible to get them to attend.

Some schools, having caught a vision of how the workers' conference may be vitalized through making it serve to better prepare the workers, have gone over completely to the other extreme of making it only a lecture or a lesson. While this may hold the interest for some time, the chances are too great that such a lecture will be so far removed from the interests of the school or from the understanding of the majority of the workers that no great amount of success is likely to be achieved.

A Practical Educational Venture

What then should we do with the workers' conference meeting? The best answer will be found if we will combine the purposes inherent in the two approaches suggested above. An effective workers' conference must be more than a meeting to conduct business. It must also be more than a teacher training class, although the thing we are suggesting is the most effective type of teacher training. Let us look for a moment at a modern theory of education and see how the workers' conference fits into its doctrine.

Much is said today about making education life-centered or child-centered. Education for teachers then should also be life-centered. Our purpose in the training of teachers is to make them more effective in the work of the church school. Our training enterprises should, therefore, center in the life experience of teachers.

What better way of doing this is there than to let the workers' conference deal with such great problems of religious teaching as require careful study and discussion? This is more than spending an evening in deciding whether free lemonade shall be served at the Sunday school picnic. It is more than hearing a lecture on the project method. It is education which grows out of real life situations for these teachers, and, if effective, enters the very processes of the work which they are doing.

An example will serve to illustrate this point. The committee on religious education of a certain school had discussed for some time the problem of closer relationship between school and home. It was proposed that quarterly report cards be sent to the home, covering the work of the pupils. It was realized, however, that such a plan involves more than administrative detail. It goes to the very heart of the teacher's work. It was decided, therefore, to devote a meeting of the workers' conference of this school to a presentation of the proposed plan and a discussion both of its desirability and the method of putting it into effect. The result of this evening's work was not simply to make the system of pupil reports a success when it was inaugurated but, what is more important, it gave the teachers a new insight into the seriousness of the work in which they are engaged and their responsibility toward parents and children for the faithful discharge of the task undertaken.

Sources of Topics

Where shall the superintendent get the problems which may most effectively be used for his workers' conferences? The answer is perfectly simple. They must grow out of the very life of the school. Let him make a constant study of his school and its needs and he will find that there are more than enough problems listed to keep the workers' conference busy for a year. In the teaching of pupils, we are frantically seeking to find effective life situations. In teaching teachers through the workers' conference, we have them about us on every hand and it is only a matter of choosing those which are most important. Someone may suggest that this is a hand-to-mouth process and will not permit the carrying out of the admirable plan which some church schools have of listing their topics for a year in advance. Yet this need not be the case. The superintendent's study of his school one year may well serve as a background for the listing of topics for the following year. Moreover, it is not essential that topics be listed for twelve months in advance. The activity of the workers' conference may be even more vital if the selection of the problems is more closely related to their emergence in the life of the school.

Looking at the work of church schools as they exist, what are some of the problems which in one form or another are likely to arise and which might be treated in a workers' conference? A few illustrations will serve to set the mind of any superintendent exploring among the problems of his own local situation.

1. The beginning of the school year marks a time when a large percentage of new teachers are assigned their duties. Moreover, teachers who have formerly served are assigned new classes and possibly new lesson materials. It would seem, therefore, that the first workers' conference might well be held before the actual opening of the new year, and that it might profitably be devoted to a presentation and discussion of some of the fundamental principles on which the work of the school is based. What are we trying to accomplish? Why are we organized thus and so? What

kind of lessons are being used? What are some of the difficult features about the lessons? What is expected of a teacher by the church school? These and other problems need frank discussion so that a point of view may be developed very early.

2. It may be that a church school is dissatisfied with its record system and in general with its handling of pupil personnel. Perhaps a new system of records is to be introduced. This should serve as an occasion for careful discussion of pupil management. When is a pupil enrolled? How is this school securing new pupils? How successfully is it holding its pupils? How many of the pupils who enrol in this school become permanently connected with the church and its work? Do we know these facts definitely? How promptly do the pupils attend the church school? What items covering the work of pupils should be recorded permanently in the records of the school? If a new system of records is being adopted, what are its major factors? What must the teacher do in order to keep such records properly? What must the department principal do? Other similar problems will quickly arise in the consideration of this topic.

3. The curriculum of the school is an ever present problem which requires consideration and interpretation if teachers are to do their best work. In most schools the curriculum problem is tied up very closely with the lessons in use, though it should be recognized that the word *curriculum* as used today covers other activities besides the study of lessons. Many church schools are adopting new lessons year by year. Most teachers accept the materials handed them and use them blindly and with little understanding of what they are attempting to do. Many do not even read the introductory sections to teachers' quarterlies which are so essential to an understanding of the thing which the lesson writer is hoping will be accomplished. It would seem that a part of the workers' conference might well be taken for a discussion of the underlying principles of lesson selection, followed by the specific application of such principles to the materials selected by this school.

4. Sometimes a special interest arises in a school which should be interpreted to the entire working group. Thus in one church school a special emphasis was to be placed on Bible geography and a young woman was engaged who would serve as helping teacher in the field of Bible geography. To launch this enterprise, a session of the workers' conference was devoted to a presentation of the important place of Bible geography in the teaching of religion and following that presentation each worker made a relief map of Palestine under the guidance of the special teacher of geography. This same school at another time inaugurated a special emphasis on missionary education. This was carried out under the direction of the professor of missions in the seminary located in the same city. An entire meeting of the workers' conference was made available for him to discuss with the workers the plans which he was proposing for the entire school for a period of three months.

5. A committee on religious education came to the conclusion that the most important next step in the improvement of the work of the school would be a closer relationship between parents and teachers. A discussion of the important place of the home in the Christian nurture of boys and girls was followed by a decision on the part of the workers' conference to hold a parent-teacher supper which might make an opportunity for the school to interpret its work to the parents and for parents and teachers to become better acquainted. Both the discussion of this problem and the sharing in the parent-teacher supper were of unusual educative value for the workers of this school.

6. The adoption of the *International Standard for the Church School* provided one school with a series of topics for its workers' conferences. The plan was followed of making a careful study of the entire church school by means of this standard. This involved a series of workers' conference meetings, lasting throughout the major part of a year. Throughout the study the school itself was made the subject of study and the standard served but as a guide in uncovering the problems of the school and suggesting ways of improvement.

7. In the course of the present year many schools will make the approaching International Council Convention in Toronto, June 1930, the occasion for a vital re-examination of their work. The plans which are being prepared for that convention involve not simply a convention program but a study of religious education as it now exists throughout the continent with a view to leading every school to take some forward steps. Suggested programs for workers' conferences have been prepared through which church schools may, in four or five sessions of the workers' conference, make a careful study of the objectives of religious education and an evaluation of their schools in the light of such objectives. They will also be given an opportunity to present to the Toronto Convention their findings concerning the needs of religious education in the local church.[1]

Limitations of the Workers' Conference

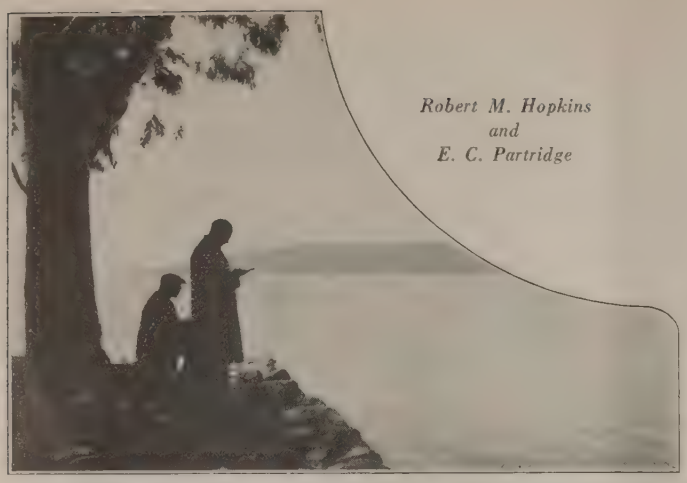
Having made a due evaluation of the importance of the workers' conference in the improvement of teaching in the local church, we should in all fairness add that there are, of course, limitations of what the workers' conference can accomplish. While on the one hand it will enlist a larger per cent of the workers than are usually available for courses in leadership training, it must be recognized that if the conference meets regularly once a month, it will take an entire year to equal one unit in leadership training. Moreover, when such conference meets but once each month it is almost impossible to carry out a continuous program. Some who have tried to use a unit of the leadership curriculum in the course of a year of workers' conferences have discovered that there is not sufficient continuity to make the plan very effective. The workers' conference should not be regarded as a final goal but rather as an important step toward the realization of teacher improvement which should in turn lead to more intensive work on the part of many of the workers.

Administrative Aspects

This brief discussion is intended to deal with the educational aspect of the workers' conference rather than with its administrative problems. Perhaps just a word should be said about the latter. The writer has found that monthly conferences through ten months of the year are

(*Continued on page 37*)

[1]Those interested in the programs referred to should write to their denominational headquarters, state council offices, or the International Council of Religious Education.



Robert M. Hopkins
and
E. C. Partridge

"Breaking New Seas" in Religious Education

THE Bible Lands Sunday School Union for Religious Education has held its first convention. This significant event took place in Baalbek, Syria, about a four hours auto ride from either Beirut or Damascus. The convention sessions were held in a commodious resort-hotel, beautifully situated. It was not a convention in the popular sense, but a delegated conference beginning on Monday and closing on Friday night, April 8-12. The five days of unusual fellowship were crowded full of addresses, conferences, study periods, business sessions, and profitable informal interchange of experiences.

Ninety-three delegates were present from Egypt, Trans-Jordania, Palestine, Syria, and Persia.

Baalbek the Ancient

The Baalbek ruins are in all probability the most magnificent of old Roman ruins, nothing even in Rome itself can compare with them for extent and majestic size. There is one stone measuring seventy feet long, fifteen feet high, and fifteen feet wide, said to be the largest stone ever quarried. The standing columns of some of the temple ruins are sixty feet high. The delegates were privileged to visit some of these ancient ruins under an exceptionally well informed guide and lecturer.

The directing spirit of the entire convention was George H. Scherer, of Beirut, General Secretary of the Bible Lands Sunday School Union. He was ably assisted by his executive committee: S. N. Alter, of Homs, Syria; Elias Marmura, and A. Willard Jones, of Ramallah, Palestine; and George Ashkar, of Beirut, Syria. Ernest Partridge of Aleppo, Syria, also rendered valuable service. Mr. Scherer, who has rendered outstanding service, is now in America on a well-deserved furlow.

The Bible Lands Sunday School Union

The Bible Lands Sunday School Union is one of the national units of the World's Sunday School Association, and is heartily endorsed by the United Missionary Council of Syria and Palestine.

Its *aim* is "to organize and develop Sunday schools, young people's societies, vacation Bible schools, the servants of the Near East, et cetera., and to aid in all possible ways in the field of religious education in Palestine, Trans-Jordania, Syria, and Iraq."

As *means* toward realizing this objective, (1) it publishes (a) Bible lesson helps for teachers, (b) a children's illustrated picture leaflet, (c) the only young people's magazine in Bible Lands, and (d) the *Bible Lands Sunday School News;* (2) maintains a fine loan library of books in religious education (which friends in America should increase); (3) conducts a religious book club; (4) arranges and conducts institutes and special conferences; (5) conducts a correspondence leadership training course; (6) organizes and supervises vacation Bible schools; (7) sells Bibles and parts of Bibles printed in Arabic, Armenian, and Turkish; and (8) gladly and efficiently serves as a bureau of information for all who need help in the field of religious education.

Headquarters of the Bible Lands Sunday School Union are in Beirut, Syria, at Number 4 Rue Maurice Barres, near the Grand Serail. It has also a Palestinian office in Jerusalem.

The Convention Theme

How appropriate to have as a convention theme the words of the Master in John 21:16, "Lovest thou me" "shepherd my sheep." Dr. Robert M. Hopkins, of New York, General Secretary of the World's Sunday School Association, gave a masterful opening address on this important subject.

The languages used throughout the week were English, Arabic, and Armenian. Practically all delegates understood English. When addresses were in Armenian, Levon N. Zenian was the interpreter. The program itself was printed in English and Arabic. Many denominations were represented in the convention.

The Convention Scheme

Each convention day began at 6:30 with a period of worship by groups. The devotional period of the convention as a whole was from 8:15 to 9:00 each morning and was centered around the theme, "The Teachings of Jesus."

From 9:00 until 10:00, five study groups were in session considering the general subject, "How to Teach the Bible." Classes were provided for workers with: (1) beginner and primary children, (2) juniors, (3) early and middle adolescents, (4) young people, and (5) adults.

From 10:30 to 11:30 day by day the convention, under the general subject, "Our Aims and Attainment," discussed: "Problems and Aims," "Training in Stewardship," "Use of Literature," "Worship," and "Training Leaders."

From 11:30 until 12:20, "Methods and Agencies" were

The Story of the First Religious Education Convention in Bible Lands

By
W. Edward Raffety

On the Shore of the Sea of Galilee

considered with profitable discussions on "The Organized School," "Young People's Societies," "Vacation Bible Schools," "Free Time Activities," and "Desirability of a Correlated Program."

The afternoon of each day was given over to recreation, committee meetings, and business sessions. One main subject was presented at each evening session with ample time for a forum discussion. The active participation in conference talks, discussions, committee work, and musical numbers on the part of the delegates themselves showed the real strength of the Bible Lands Sunday School Union.

Walter M. Howlett, of New York, gave an address on "The Vacation Bible School," presenting a check for $500, sent to Bible Lands by the children of New York schools. Great interest was aroused and a young Syrian was employed for the summer of 1929 to promote vacation schools in Palestine and Syria.

Dr. Robert M. Hopkins, S. N. Alter, and Sheik Metry S. Dewairy, gave echoes from the greatest of all World Sunday school conventions, and helped the delegates to realize that the Bible Lands Sunday School Union was a part of a great world movement of Christian education. Dr. Hopkins led in the raising of the year's local budget and practically every delegate responded. It was an impressive service.

New School Standard Adopted

The officers of the Bible Lands Sunday School Union had set up a few years ago a 150 point standard for the Sunday schools, emphasizing ten items: organization, relations, sessions, supplies, teachers, pupils, vacation schools, special days, finances, service. The readers of this *Journal* will be pleased to know that the native indigenous leaders at this Baalbek convention, after several hours of careful conferences, made and adopted a new standard, for general substance, the same as *Standard B* prepared by the International Council of Religious Education. It is a forward step of great significance and marks a new era for the cause of religious education in Bible lands.

New Staff Worker

The most important single event in connection with this first religious education convention of Christian forces in Bible Lands was the introduction and installation of Levon N. Zenian, Armenian, native of Cilicia, Asia Minor, and well educated and trained in high grade schools in America, as the special religious education worker among the Armenians. He is the first indigenous leader to be employed by the World's Sunday School Association. He was enthusiastically welcomed not only by all the chief authorities of the Armenian church, but also by prominent lay workers, and by the convention delegates of all races. He has his headquarters in Beirut, but for a period of several months is located at Aleppo, Syria. He will organize Sunday schools, write needed literature, and train workers. God has providentially prepared him for a great service to the old Armenian church.

World's Sunday School Association Deputation

Early in 1929 the World's Sunday School Association, North American section, appointed a special deputation to visit the Bible Lands, including Greece and Turkey, to study at first hand religious education conditions, to attend this Baalbek convention, to locate Levon Zenian in his new work, to hold conferences with officials of all eastern churches, and to give full report, which was done on May 21st. Members of the deputation were Dr. Robert M. Hopkins, New York, General Secretary, World's Sunday School Association, North American Section; Dr. William H. Main, Philadelphia, Executive Secretary, American Baptist Publication Society; Walter M. Howlett, Brooklyn, New York, Religious Education Director, Greater New York Federation of Churches; John R. Voris, New York, Associate General Secretary Near East Relief; and Dr. W. Edward Raffety, University of Redlands, Redlands, California.

Consulting members living in the Near East were: Hamilear Alivisatos, Athens, Dean of the Theological Seminary, University of Athens; Charles T. Bridgeman, Professor in St. George's School, Jerusalem; Metry S. Dewairy, Cairo, Egypt, Field Secretary of the Moslem Lands Sunday School Union; Ernest C. Partridge, Aleppo, Syria, Missionary of the American Board; and George H. Scherer, Beirut, Syria, Missionary of the Presbyterian Board and General Secretary of the Bible Lands Sunday School Union.

The presence of this deputation at the convention was greatly appreciated. The friendly counsel of the members was welcomed on many occasions.

The Bible Lands Sunday School Union is well organized and under the direction of capable native workers supporting George H. Scherer and Levon Zenian, and the next few years will witness substantial progress.

Keeping Pace with Progress

How One City Church Is Helping to Meet the Needs of the Community

By Philip Corliss Landers*

Through a period of seven years Trinity Methodist Episcopal Church in Springfield, Massachusetts, has been developing its church plant. The picture on our cover page this month is of the tower of the church, and the picture on page 3 shows the complete building. In this article Mr. Landers tells something about the educational program which is being carried on in this fine building.

In 1922 two downtown churches in Springfield, Massachusetts, united and made plans to build in the beautiful Forest Park residential section. Two years after the first unit, a Community House, was opened a Gothic Chapel for children and youth was completed and on May nineteenth last, the third and fourth units, a Junior Building and a beautiful Sanctuary, were dedicated. The completed structure represents over a million dollars and is the realization of the planning and dreams of a group of people led by a prophetic pastor over a period of seven years.

Community Outreach

During ten of the twelve months of the year there is an average of ten different events every day or three hundred a month. At least half of these events are for community groups. In the physical department alone, during a year's time, 25,000 people take part in the program in the gymnasium, swimming pool, on the tennis courts, or playground. Eighty corrective or recreational classes per week are provided of which forty are for the members of Trinity.

Three hundred boys and girls, sixty per cent of them attending other churches and schools than Trinity, regularly see the Saturday afternoon educational movies eight months in the year. Fifty community organizations use various parts of the plant for phases of their programs. During the entire month of June this year at least one recital was scheduled for every day in the week. More than five thousand boys, girls, men, and women, scores of whom could not go to a pleasure resort, have this past summer been made cool and happy in the swimming pool.

Then there are thirteen Junior Achievement Clubs which hold weekly sessions; a Baby Clinic brings many mothers and infants to the Community House each Thursday the year round; Boy and Girl Scout Troops carry on actively and the city's leading dramatic and poetry organizations use the Community House for many occasions.

The Building

Worship is the center and heart of Trinity's entire program. This is wonderfully expressed in the new Sanctuary, the picture of which appears on the front cover of this issue.

Words cannot do justice in a description of the beauty of this holy place. The Gothic structure with its groined arches; the magnificent carved polychromed oak reredos behind and around the marble chancel; the glass and gold mosaic altar all under the beautiful blue Te Deum window; the richly carved pulpit with figures of five prophets and four representative preachers; the Bethlehem Baptistry with its exquisite fresco and its hand carved registry; the twenty-four aisle teaching windows carrying out the theme "The Light of Christ in the Life of Civilization"; the Rose window over the Narthex depicting the theme of "Praise," not to mention the most unusual lanterns and lights in the Chancel and the Nave, is but a sentence picture of what one wants to spend hours studying in Trinity's Sanctuary.

The latest educational unit needs considerable description. The assembly room with its thirteen windows overlooking Forest Park is a real gem in artistic beauty. A very large stone fireplace has on it two figures representing piety and vanity. The equipment includes a built-in glass book case, a corner open book shelf for attractive books for children, four reading tables and chairs of varying heights, under the windows where juniors may come during the week and on Sunday before nine-thirty.

Every classroom is equipped with tablet armchairs just the right height for each junior grade. The seating capacity ranges from twenty to thirty-five, and with the three grades there are six classes—three for boys and a like number for girls. Each room has a teacher's closet completely furnished with all classroom necessities, such as notebooks and paper, textbooks, maps, pictures, crayons, and a pencil sharpener.

The Junior Achievement room is not only used through the week for club activities but on Sunday the expressional work of the department is carried on grade by grade. A reference room is a real necessity today when boys and girls are learning to discover things themselves. In this room, named for John R. Mott, whose interests are world wide, there can be found reference maps and books.

The eight classrooms are named for famous living and deceased standard-bearers of the cross. An attempt has been made to select missionaries from different denominations and different fields covering periods from early years down to the present day. These names include English, American, and German missionaries. The following can be found in this "Missionary Hall of Fame": Samuel J. Mills, Robert Morrison, Adoniram Judson, David Livingstone, James M. Thoburn, Wilfred T. Grenfell, E. Stanley Jones, and Albert Schweitzer.

Sunday Program

Trinity, along with a number of other churches throughout the country, is experimenting with the longer Sunday morning program. In every department from the nursery

*Director of Religious Education, Trinity Methodist Episcopal Church, Springfield, Massachusetts.

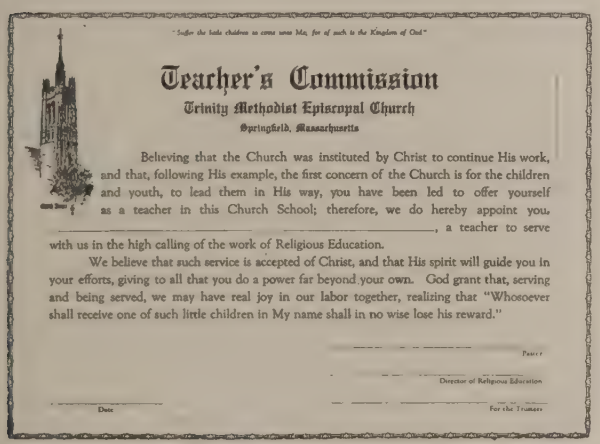
through the adult the three-hour schedule is in force. Everyone comes at nine-thirty and remains until twelve-fifteen to twelve-thirty.

The nursery, kindergarten, primary, and junior programs are continuous while the junior high, senior-young people, and adults only have a break in their session long enough to permit their going into the sanctuary for public worship.

With junior and senior high school young people regular attendance is kept not only for class periods but for their last period, namely, public worship. This is just as much a part of their program as their own departmental assembly, class, or worship periods.

The Staff

A new departure is being made in terms of staff members. In two elementary departments at present every class has a teacher and an associate teacher. These associate teachers are not substitutes in the usual sense of the word but are co-workers and are present each Sunday and have a definite part in the program. This allows teachers occasional Sundays for their own attendance and participation in the public worship service of the church while the associate carries the program for the last two periods.



"Suffer the little children to come unto Me, for of such is the Kingdom of God"

Teacher's Commission

Trinity Methodist Episcopal Church

Springfield, Massachusetts

Believing that the Church was instituted by Christ to continue His work, and that, following His example, the first concern of the Church is for the children and youth, to lead them in His way, you have been led to offer yourself as a teacher in this Church School; therefore, we do hereby appoint you, _____, a teacher to serve with us in the high calling of the work of Religious Education.

We believe that such service is accepted of Christ, and that His spirit will guide you in your efforts, giving to all that you do a power far beyond your own. God grant that, serving and being served, we may have real joy in our labor together, realizing that "Whosoever shall receive one of such little children in My name shall in no wise lose his reward."

Pastor

Director of Religious Education

Date

For the Trustees

THIS IS THE TEACHER'S COMMISSION USED BY THE CHURCH SCHOOL OF TRINITY METHODIST EPISCOPAL CHURCH. IT IS PRINTED ATTRACTIVELY ON HEAVY PAPER, 8½ X 11 INCHES. A SIMILAR COMMISSION IS ALSO USED FOR OFFICERS.

Supervisors are being used to some extent and more will be as volunteer leaders receive proper training. With the juniors for instance the three hour program is divided into five periods with the teacher and associate only responsible for two, namely, supervised study and recitation and notebook periods. In three others, preparatory worship, expressional, and worship periods the teacher is simply an observer or participates as do the pupils. These periods are all handled by specialists or supervisors.

Educational Supervision

The entire educational program of Trinity is being planned and carried out under the direction of a committee on religious education composed of nine men and women chosen for their knowledge, interest, and experience in a total program of education for the church. This group meets monthly, hears the written report of the committees' executive secretary—the director of religious education—and accepts, modifies, or rejects his recommendations.

This committee has assumed its task to be that of not only carrying on a unified program through various organizations but also that of acting as the agency through which new ideas and methods in religious education are presented to the adult constituency of the church.

Trinity is finding a splendid response, on the part of its church officials and members, to the increasing opportunities for community service. With the completed plant it can now reach and challenge the best and highest in an ever widening parish. While the membership is only twelve hundred its constituency numbers many times that. This church has caught the spirit of John Wesley when he said, "My parish is the whole world."

Church School Record System

THE "International System of Church School Records and Reports" is now available for experimental use. It represents the most comprehensive effort yet undertaken to bring order and educational purpose into a greatly neglected field of church work. How may records and reports serve to lift the educational work in the church school to a higher level? How may they serve the interests and needs of each individual pupil? How may uniform methods of recording be developed so that church school work may be measured and directed both locally and nationally? These and similar questions are given careful attention. The system is planned to meet the educational needs of both small and large schools.

Inquiries regarding the "International System of Church School Records and Reports" should be addressed to the Bureau of Research of the International Council of Religious Education. A limited number of experimental centers will be chosen. In addition to the record forms themselves, a *Manual of Instructions* giving complete directions for the system is available at $1.00, and an introductory leaflet, entitled *John Doe and His Neighborhood Church*, showing how the system works in a local church school may be secured at 15¢.

New Research Service Bulletin

HAVE you ever wanted information concerning some national organization? Have you ever wondered where you could get supplementary materials, such as health posters, pictures of children from other lands, or nature materials, for your class period? A large store of such information is now available in Research Service Bulletin No. 7, *A Survey of Agencies Working With and For Children.* This Bulletin contains the address, the name of the secretary or other official, a brief statement of the type of work done, and a partial list of the publications or materials prepared by 120 national organizations in the United States and Canada, working for the moral, religious, or civic welfare of children. The Bulletin is indexed so that one has reference to all organizations carrying on certain types of work or preparing certain types of materials. Price fifty cents.

The International Council of Religious Education
5 South Wabash Avenue, Chicago, Illinois

By Burton Holmes, From Ewing Galloway

Religious Education in the Philippines

By

WADE CRAWFORD BARCLAY*

IN ALL probability, there is no part of the habitable world today where investments in the Kingdom enterprise promise greater returns than in the Philippine Islands. Not only large but quick returns are promised. The opportunity is offered the evangelical churches. It is theirs today. Tomorrow it may have passed. It is an opportunity comparable to that presented in Japan some thirty years ago for which the churches were not prepared. Will they realize this new day of their opportunity and make the most of it, or will they suffer a tragic chapter of the history of the gospel in the Orient to be repeated?

YOUTH THRONG THE SCHOOLS

The schools of the Philippine Islands are crowded. More than one million Filipino boys and girls are in the public schools of a land where, thirty years ago, it may almost be said there were no schools. Sixty-two thousand young people are in the high schools. One hundred and ninety-two thousand are in the intermediate schools. Eight hundred and seventeen thousand are in the primary schools. High schools are comparatively few, only one as a rule in an entire province, which means that many pupils must cover long distances to reach the nearest school, yet these schools are crowded to the limit, some of them in the more thickly populated provinces having an enrolment of five thousand pupils.

These young people have in their hands the making of a new nation. What the Philippines will be in days to come depends upon what these young people are today. They are the new generation—a new race the like of which has never before possessed the Philippines. They are physically capable; somewhat small of stature but being children of the soil, bred in the open, they have vigor and strength. They are rich in imagination and sentiment, with depth of feeling and power of emotion. They are intellectually keen and alert; American teachers say that their high school classes average as high in quickness of perception, breadth of comprehension, and retentiveness, as corresponding groups in United States schools. They respond to moral training; considering their moral heritage, they conduct themselves remarkably well. Spiritually they are adrift. They have no misapprehensions concerning the politico-ecclesiastical system which for three hundred years held their fathers in bondage to ignorance, poverty, and oppression. They have cut loose from the Roman Catholic Church. They have no respect for it as an institution and no confidence in its teachings. Few of them, especially of the young men, attend its services. Many of them are skeptical concerning all religion. They are raising innumerable questions—yet they are open-minded. They have spiritual aspirations. They are responsive to a vital, dynamic religious appeal which rings true to reality. They are interested in social problems and in economic and political reforms. A presentation of the Christian message which brings the ideals of the gospel to bear upon conditions and needs of the Philippines commands their immediate interest. A challenge to enlist with a living Christ as leader in building a Christian nation invariably brings an immediate, whole-hearted response.

These young people are the material in which investment is offered in the Philippines. They constitute in themselves the opportunity. They offer themselves to those religious forces that represent moral and spiritual ideals; personal sympathy, understanding, and guidance; a practical program for human betterment, and the improvement of conditions of living.

IN PARTNERSHIP WITH THE GOVERNMENT

A fact of great significance in this connection is that in the Philippines the evangelical churches are working in

*Secretary of the Joint Committee on Religious Education in Foreign Lands, Methodist Episcopal Church.

partnership with the United States government. The United States has undertaken in the Philippine Islands a great social experiment; the attempt to educate an entire Oriental population. An immense work of elementary education that in most other lands must be done by Christian missions before the full fruitage of evangelization can be reaped in transformed lives, enlightened minds, and Christian characters is being carried forward in the Philippines by the government. The story of the achievements of the Bureau of Education during the few years that have elapsed since the American occupation is one of the most inspiring and hopeful chapters of modern history. Beginning in 1899 without schools or pupils, today there are enrolled in the public schools thirty-six per cent of the total school population of the Islands.

Let the above statement not be misunderstood. *The government is not engaged in religious education* as such nor has it ever avowed or even acknowledged a partnership with evangelical missionary effort. In the first years of the occupation the government declared that under American rule there was to be no alliance whatsoever between Church and State; that in all religious matters the government was to be absolutely neutral. In an official bulletin the Bureau of Education states: "The first commandment of the insular government is: Respect all religions, war with none, favor none, teach none." Indeed, in pursuance of its purpose to be neutral the Bureau of Education has leaned backward. It has gone so far as officially to forbid teachers in the public schools teaching religion in any religious institution, such as a Sunday school, even outside of school hours. There is real question whether this is not a restriction of individual freedom of conscience and action which the government has no right to make. While many missionaries deplore this rule they have not been disposed to constitute a test case feeling that, everything considered, its abrogation might work more harm than good. In not a few cases, American teachers who at home were active in Christian work, teaching in Sunday schools and taking prominent part in young people's societies, in the Philippines have not only refrained from Sunday school teaching but even from attendance upon evangelical church services, fearing that this might subject them to opposition or loss of their position. Cases are known where teachers who have openly manifested their interest in the evangelical churches have been dismissed on trumped-up charges or demoted to less desirable positions of leadership.

Notwithstanding all this, American teachers have been in many respects not only a wholesome influence but a strong Christian force. Laubach, who is not given to exaggeration, declares: "A volume ought to be written about the quiet, unsung American school teachers. They have done the greatest missionary work in the islands. . . . In all the world it would be difficult to find so much love lavished by white people upon people of another race as has been poured out in the Philippines."

A FILIPINO MOTHER WITH HER CHILDREN

In a remarkable way the schools have paved the way for the churches: they have provided elementary education for several million of the younger generation; intermediate and high school education for hundreds of thousands; they have developed a soil and created an atmosphere in which Christian ideals can grow.

Returns on Effort Invested

The evangelical churches have had remarkable returns on all effort invested. It cannot be said that religious education has been central in their programs in the past. During the first fifteen years the great objective was that of getting a hearing for the evangelical message from the adult generation. The missionaries were preacher evangelists. With equal enthusiasm they proclaimed the Good News and condemned the friars. Their methods were evangelism and agitation. As converts were made churches and Sunday schools were established. Only gradually were they able to find time to give any considerable amount of effort to intensive work with children and young people. Such Sunday schools as existed had only the most meager facilities and equipment, their teachers almost entirely without educational preparation. Great popular enthusiasm was aroused by the visit of Frank L. Brown in 1911 in connection with the first national Sunday school convention. A concrete result was the organization of the Philippine Islands Sunday School Union. For three years, or until 1914, it was without a paid secretary, its officers giving such time as they could command from other duties, wholly on a voluntary basis. From 1914 to 1918 the Union shared with the American Bible Society the services of the Rev. J. L. McLaughlin, D. D., as secretary. From 1914 on, the Sunday school work of the Methodist Episcopal Church has had the able, aggressive leadership of the Rev. A. L. Ryan, D. D. In 1920, by special arrangement, Dr. Ryan was appointed to serve as General Secretary of the Philippine Council of Religious Education, representing jointly the World's Sunday School Association and the Methodist Board of Sunday Schools. This dual service has continued to the present and, in addition, for three years Dr. Ryan has also carried the heavy administrative responsibility of the presidency of the Union Theological Seminary of Manila.

The six evangelical churches maintaining missions in the Philippine Islands, together with the Independent Methodist Church, have 1,170 Sunday schools with 6,583 officers and teachers, and 78,325 enrolled members. More than fifteen hundred persons have enrolled in the Standard Training Course. Conventions and popular institutes, as well as Leadership Training Schools, have been held in numerous centres. A beginning has been made in the publication and circulation of group lessons in three principal dialects. Large numbers of workers have been enlisted in holding Daily Vacation Bible Schools. (Last year 234 schools were held, with an enrolment of 8,944.) Last year a few two- and

three-day workers' institutes were held in important centers as a means of carrying inspiration to officers, teachers, and young people, and of giving them some acquaintance with newer and better ideals of teaching. These institutes awakened much interest and urgent requests have come this year for more of them than the Council, with its limited resources, can possibly conduct.

Attitude of the Missions

For the most part the denominations have given very little attention to religious education. Of the six evangelical groups maintaining missions only one has had an intensive program and specialized missionary leadership in religious education. This same denomination is again the one of the six that has made any considerable financial contribution to the work of the Philippine Council of Religious Education. This is not to say that these denominations do not have in the Philippines missionary leaders of thorough educational training who are deeply interested in religious education. There are in each denominational group men and women of exceptional ability and personality, thoroughly well qualified, but none of them were sent out to promote or supervise religious education and their burden of responsibility for the work to which they were appointed has been too great for them to develop intensive programs of religious education within their respective denominational areas. One of these missionaries said, regretfully: "We have neglected our Sunday schools. Our young people's work has had almost no attention. As a result our Sunday school work is undeveloped and we are failing to hold our young people." A second, an outstanding leader of another denomination, said: "We have twenty-four missionaries but no one is giving attention to intensive religious education work. We feel the need for it but we are undermanned and our institutions absorb all of our energies." Yet another: "Our Sunday schools are getting no supervision. Our energies have been directed in other lines of missionary activity, and no one has been charged with specific responsibility for religious education."

But a change is coming. An awakening is in process. Missionary leaders are becoming aroused to the great opportunity with the children. They are alarmed at the evidences of defection among young people. They recognize that the churches are not keeping pace in religious education with the progress of the public schools. The work done during the last nine years by the Council of Religious Education (until two years ago, the Philippine Islands Sunday School Union) limited though it has been in resources and personnel is beginning to bear fruit. The younger pastors, particularly the men who have come out of the Union Theological Seminary within the past decade, are developing a new and better type of local church program. They are devoting more of their attention to the children and the young people, and are demanding that the churches shall shift their emphasis from the older type of evangelism to the nurture and training of the young. They are calling for better materials for teaching, and insisting on the replacement of the untidy shacks that have served as evangelical places of meeting by buildings in some measure adapted to a program of educational evangelism and training. A new day is dawning for religious education in the Philippines.

International Standards in Religious Education

DURING the course of the summer the "International Standards in Religious Education," which were approved by the Educational Commission in April, have been published. These include standards A and B for the Sunday church school, standards for the beginners', primary, and junior departments, and an experimental standard for adult religious education. These may be secured from state council offices, denominational publishing houses, or from the International Council of Religious Education. The price is twenty cents per copy.

Standards for the weekday church school, vacation church school, and for the intermediate department of the church school are still available in experimental form. The price on these is fifteen cents per copy.

Five denominations have adopted these standards as their own and have taken imprint editions. Indications are that a large number of other denominations will follow this same plan as soon as proper consideration can be given to the matter.

Spiritual Goals

(*Continued from page 8*)

of the spiritual experience being brought to light through actual experience itself. Here is revealed the spiritual necessity of the child-centered and experience-centered approach in curriculum; for the cooperation of the child in the spiritual adventure is of highest importance. Only personally experienced spiritual truth has power to unfold and develop the inherent spiritual capacities. Incidentally, also, there is evident here the necessity of providing only subject matter of definitely spiritual content, potent toward the spiritualizing of all of life's processes and relations.

To develop strong Christian personality leadership, reincarnate Christ's (cf. John 20:21; Acts 1:8). God as Personality can be revealed and conveyed only through personality. This is the noblest interpretation of Christian leadership. Teacher training consists, then, not primarily in the acquisition of educational method: it emphasizes first the spiritual experience—the vital Christ-contact, the fierce personal struggle for self-emancipation and Spirit-enthronement, the vision through, and, finally, the learning to see and consistently to live the heart and the love of God in the widening areas of personal experience and social relationships. Christian personality is recognized as the most vital factor of the curriculum itself, and as such brings into prominence the third of the three major factors in the Christian teaching process, which are the child, the teacher, and, definitely and personally, the Spirit of God himself as he speaks and works through the vehicle of Christ-controlled personality.

If these and the other basic goals of religious education are thus understood on the spiritualized level on which Jesus conceived all of life to rest, then will even our more or less routine techniques and agencies of teaching and organization, if developed and determined as a means of accomplishing these great spiritual purposes, become glorified; the irksome tediousness will go out of them; their bewildering complexity will somehow resolve itself into a spiritually organic unity; and they will glow with a new radiance of the abundant life for the achievement of which they have been devised and enlisted.

What Are Your Teachers Reading?

By Abbott Book*

LEADERSHIP training at present concerns itself primarily with courses and credits. There is no question but that the emphasis in this direction is bearing fruit. So far, so good, but the writer is convinced that church leaders in education who overlook the value of a constantly growing workers' library are missing out on perhaps the greatest training opportunity.

At the best it is an almost impossible task in the average church to commit more than a mere handful of the church school officers and teachers to any sort of a training school program. However, these same workers, with few exceptions, can be encouraged to avail themselves of the opportunity to read such books and periodicals as bear on their particular work. At least that has been the writer's experience in all of his church connections.

It very frequently happens that a workers' library is provided or perhaps the start of one has been made but to the disappointment of those directly responsible for such an undertaking, the officers and teachers seldom avail themselves of its use. In this connection it is well to remember that a good library like anything else worthwhile, will not work itself. It is one thing to provide the necessary books and magazines, but it is an altogether different matter to get them read.

Three things are essential before a library can render its fullest service. *First*, there must be certain leaders in the church school who know the books and who are able to determine their teaching and administrative values. *Second*, those leaders must be able to sense the needs of the officers and teachers. *Third*, they must be able to fire the workers with a burning desire to make use of such books or periodicals as will actually help them to meet their teaching and administrative problems.

A church having a director of religious education would naturally look to this officer, directly and indirectly, as the one to guide the reading of the teaching body. Trained as an educator and with his broad touch with the constant flow of new books, leaflets, and magazine articles bearing upon the teaching work of the church, his leadership should result in an up-to-date library and should guarantee its wise and extensive use.

In many instances churches who find themselves financially unable to have a director of religious education are calling a pastor who is professionally equipped for this work as well. In such cases the pastor would be the one to direct the reading of the church school staff.

The officers and teachers in a school that functions by means of a voluntary leadership will need to look to its superintendent, division, or departmental heads, and others especially trained, for guidance in their reading.

In the writer's church, supervisors are assigned to the different departments. These are public school people who also have a good religious educational background. Like the supervisors in the public schools, their work in the church school classes, grades, and departments, is to observe and to make friendly suggestions to the teachers, always through the principals, however, unless the director and principals are agreed that the best results can be accomplished by direct contact between the supervisors and teachers. The supervisors, because of their intimate contact with the principals, teachers, and helpers and because of their knowledge of the problems and the needs in given situations, are best qualified to guide the workers in their reading. Thus the use of worthwhile books and magazines is determined not alone by the director but by the supervisors as well.

This church, for example, is gradually introducing the new pupil-centered curriculum "the success of which depends in a very real way upon the new teacher." The new teachers in this case happen to be the ones already in service but who are being trained to teach in terms of the child. To think of accomplishing this entirely through a training school program would be a long and almost hopeless task. Training schools can and are helping but Union Avenue in this, as in other cases, is bringing about the change in teaching method and teaching emphasis through a well defined program of reading which is largely directed by the supervisors. The book selected as perhaps the best volume for general reading bearing upon this particular problem was *The Child-Centered School*.† A number of copies are kept in constant circulation.

The director, likewise, makes his study the meeting place for all principals' meetings, departmental workers' conferences, et cetera. Thus when problems arise, books, magazines, and leaflets are at once made available that will help the officers and teachers over their diffi-

(*Continued on p. 38*)

DIRECTOR'S OFFICE AND LIBRARY, UNION AVENUE CHRISTIAN CHURCH, ST. LOUIS, MO.

*Director of Religious Education, Union Avenue Christian Church, St. Louis, Missouri.

†Rugg and Shumaker, World Book Co. Yonkers-on-Hudson, N. Y.

Raising the Requirements for Church School Teachers

By J. S. Armentrout

Director of Leadership Training Presbyterian Church in the U. S. A.

THE scene is laid in a typical Protestant church. The time is shortly before promotion Sunday and the persons are, the superintendent of the school and any one of his departmental principals. They are in earnest conference for that principal must have three teachers within the next two weeks. Of course it was known some months ago that they would be needed but nothing has been done about it as yet. The result of the conference is that the principal starts out on a frantic search to secure some one, soon to be *any* one, to take the classes. Of course certain standards are in mind, but these are purely subjective. The result: three folk are secured to take the classes but even the subjective standards have been given up by this time. Perhaps the conditions are such as have recently come to the notice of the writer where a sixteen-year-old girl has been struggling with a class of thirteen-year-old boys. Does any one dare say that some sort of standard of requirement for teaching in this typical Sunday school is not needed and that in practically any school it should be higher than at the present time?

Contrast with this situation one which was reported by the principal of a junior department. Here a standard had been set; no one was asked to teach who had not completed the Standard Leadership Training Curriculum or its equivalent. The result? This department had a waiting list of people who had worked to meet its requirements and wanted to work where demands would be made upon them. It would seem that such results would generally be expected after the first little time while people were becoming adjusted to a new situation.

That higher educational standards as well as higher standards of personal living should be required of those who would teach religion seems to be almost an axiomatic statement. Yet how hard it is to get people to work on the basis of this truth. In a time when pupils in all educational institutions are coming into contact with teachers upon whom ever increasing demands in the way of preparation are being made it certainly behooves the church to give serious attention to the training of those who are to undertake the difficult task of developing Christian character.

It is not our purpose here to discuss the standards of personal living which should be required, beyond pointing out the fact that one who has not entered into a rich and fruitful Christian experience can hardly lead others into an experience which will be helpful. This means in part that any school which is seeking to raise its requirements will be forced to cease placing immature folk in those positions where they are responsible for guiding the religious development of children.

But how can a church go about raising its educational requirements? This is the question with which we are concerned here and for which some possible answers are suggested in the following paragraphs.

First, under the guidance of the superintendent the present teaching force should be led to see the need for setting some sort of standards and led to agree upon what will be undertaken. This is better procedure than for any group of outside people to attempt to enforce standards. Usually a group will agree upon a minimum which is possible of accomplishment. When such a standard has been agreed upon it should be rigidly enforced even though it may mean that there will be a temporary shortage of teachers. Some plan might be arrived at whereby temporary assignment may be made of likely folk, this assignment to be made permanent when the standard has been met. As much value will come from the discussion and its resultant effect upon the thinking of the teaching force as will come from any single application of the standard. Such a discussion ought to lead to the adoption of a standard which will set a minimum of requirement and then make provision for a steady advance of this minimum from time to time. One result ought to be to keep present teachers growing through an ever enlarged preparation.

Second, the school may adopt the plan which an increasing number are using and formulate a contract which will be required of each individual who is asked to teach. These contracts usually have reference to more than mere educational requirements concerning as they do matters of attendance and cooperation with the work of the whole school. This method of raising the standards has been discussed in previous issues of this magazine. The essential points are that the teaching staff shall agree upon the form of contract and that it shall be signed at the beginning of each school year. Again, its requirements should be strictly adhered to once they have been adopted. Such a plan tends to increase the idea of the seriousness of the work and can be used to stimulate the interest of the present teaching force in higher standards of preparation. It will also help to raise the ideals of those who are preparing for service and make it far easier to insist on a more or less adequate preparation for the work of teaching. Not the least valuable part of the plan is the effect which it has upon the thinking of the congregation with regard to the importance of the whole task of teaching religion.

Third, the new "International Standards in Religious Education" should prove a valuable means for raising the requirements for teaching. It is to be hoped that these standards will be widely adopted and used. Since their chief value is as a means whereby the school may measure its own progress the items which have reference to the preparation of teachers become of outstanding importance. Here we find the suggestion that the minimum training expected should be that comprehended in the completion of the Standard Leadership Training Curriculum.

Recognizing that few schools could meet this requirement in the beginning, provision is made for teachers to receive credit who, from year to year, complete at least two units of work until they have completed the entire curriculum. Provision is also made for giving credit to reading and attendance at carefully planned teachers' conferences. Any school which will adopt these standards and seriously undertake their use as measuring instruments will find that they tend year by year to raise the requirements for teaching.

Fourth, many people have come to believe that the time is at hand when some system of certification of church school teachers should be put into effect. Such a plan is being carefully considered by one of the committees of the International Council. It will probably make provision for granting certificates of various sorts taking into account the amount of preparation which the teachers have made for their work. The plan may be worked by individual denominations or it may be placed on a country wide interdenominational basis. Such a plan must make provision for the grade of certificate to be changed by the additional preparation which teachers undertake. Undoubtedly the plan of certification which various state departments of education have worked out has had a tremendous influence on raising the standards of public school teachers. It seems quite possible that somewhat comparable results may be obtained by similar methods in the church school field. It is hoped that the preliminary announcements of this plan may be made very soon.

The success of any plan for increasing the educational efficiency of church school teachers is primarily dependent upon the attitude of the church toward its educational work. If the leaders in the local church, if parents of the children in the church school, are conscious of the need for high standards of preparation on the part of those who teach religion the requirements may be easily raised. The chief difficulty at the present time is not that no plans are available but that so few people have any consciousness of the need. Pastors and Sunday school superintendents must bend every effort to the development of such a consciousness. It was only when some of our states were challenged by the illiteracy of their people that they undertook a reformation of their school system. When members of the Christian church really come to see that there is widespread spiritual illiteracy, which is in large measure due to illy prepared teachers, then they will demand that those who teach be ready for the task. This sort of education must precede any effective plan for raising requirements. Only as such a consciousness is developed can we hope to go forward in the educational work of the church.

A Service of Personal Dedication

For the Commissioning of Teachers and Officers

By P. R. HAYWARD

THIS service of personal dedication is planned for use in a regular public service of worship but as the order of such services varies greatly in the several communions no attempt is made here to develop a complete order for the whole service. These suggestions can readily be incorporated in the regular order of the church. This service could well be printed in the regular church calendar where there is one or, mimeographed, or copied in some other way.

At the proper point in the regular service of worship the following features may be introduced:

MINISTER: It is a part of the plan of God that the richest lessons and the deepest things of life are passed on from those who are more mature to those who are less mature. So we have the work of teachers in the world.

For this reason, our church has recently chosen those who are to be the teachers and leaders in our church school for the coming year. We have come together at this time to set aside these people to the sacred task which they are to undertake in our name.

Those who have been elected as officers will please stand.

(The officers-elect rise.)

MINISTER: To the holy ministry of business details and to the sanctified service of unseen drudgery,

OFFICERS: We dedicate ourselves, O Lord.

MINISTER: To the spiritual values that lie in a wise routine,

OFFICERS: We dedicate ourselves, O Lord.

MINISTER: To far-sighted plans and wise counsels for bringing in thy Kingdom,

OFFICERS: We dedicate ourselves, O Lord.

MINISTER: Do you pledge to the fulfillment of these sacred obligations the utmost of your hand and brain and inner self, in the spirit and presence of Christ?

OFFICERS: We do.

MINISTER: Those who have been elected as teachers will please stand.

(The teachers-elect rise, while the officers remain standing.)

MINISTER: For the children and youth of our church and for their eager responsiveness to all that is good and beautiful and true,

TEACHERS: We give, Lord, our hearty thanks.

MINISTER: For insight to sense their inward selves, for patience to wait the full fruitage of truth in their lives, for wisdom in understanding the paths that thy feet follow in the complete redemption of a growing life,

TEACHERS: We earnestly beseech thee, O Lord.

MINISTER: To the fulfillment in these lines of divine command, "Go —teach,"

TEACHERS: We dedicate ourselves, O Lord.

MINISTER: Do you pledge to the fulfillment of these sacred obligations the utmost of your hand and brain and inner self, in the spirit and presence of Christ?

TEACHERS: We do.

MINISTER: The members of the congregation will please stand.

(All rise, while the officers and teachers remain standing.)

MINISTER: As the parents of and friends of our boys and girls to whose service these teachers and leaders have now been set aside,

CONGREGATION: We now pledge to them our loyal support, our sympathetic cooperation in the home, our patience and good will in their holy work.

MINISTER: In accord with the regulations of this church and by the authority vested in me as a minister of Jesus Christ, I hereby solemnly commission you as teachers and officers to serve in the high privilege of Christian education in the————church school.

PRAYER:

O teach me, Lord, that I may teach
The precious things thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart.

Response by Choir:

Lord, pour out thy spirit from on high
And these thy willing servants bless;
Graces and gifts to each supply——
And clothe them with thy righteousness.

What a Superintendent Does in a Departmentalized School

By Ray G. Fletcher*

TRADITIONALLY, the general superintendent's work in a school that is not departmentalized has been largely that of a presiding officer. With the growth of our church schools, the introduction of newer and better methods, the enrichment of the curriculum, and the general enlargement of the religious educational program of the church, it has been necessary to departmentalize the school and in some cases the superintendent finds himself out of a job.

What is the trouble? Is there nothing else for a superintendent to do other than platform work? Nearly everything in the church school has been examined, analyzed, specialized, and scrutinized except the general superintendent's work. Everything has called for supervision except the supervisor. He has had to be a pioneer, to apply his own judgment without much specific help and to blaze the trail without much guidance.

To the general superintendent who is willing to work, however, rich possibilities are attainable. He becomes the director general of a great enterprise. The church is awakening to the fact that it has a large educational task and that this task is concerned with all the people for whom the church has any responsibility. It is not confined to children and youth merely, but applies to adults and the home as well.

Keeping in close touch with his workers. If a superintendent is to do his best work it is essential that he keep in close touch with all his workers. This can be done in various personal ways but also through a regular workers' council or conference, consisting of all teachers and officers in the school. Such a meeting should provide time for a fellowship period, a period of devotions, and adequate time for the discussion of some problem common to all or vital to the progress of the school. In some cases departmental meetings can also be held on the same evening or these may be had at some other, more convenient, time. The teachers and officers of the school, however, should meet at least monthly.

The general superintendent is responsible for these meetings. He should preside or secure a presiding officer and should have charge of the program or appoint a reliable committee for that purpose. In the latter case he should meet with the committee to offer suggestions so that the work of the entire year may be co-ordinated properly. The purpose and educational task of the church and the objectives of religious education should be among the first subjects discussed so that each worker may have clearly in mind his part in the work which all are attempting to accomplish. Other suggestions for topics will readily grow out of the work of the school.

His work on Sundays. On Sundays the superintendent may become acquainted with the entire school as it functions in its practical work. He can visit departments and observe classes and conditions, noting difficulties and situations which should be discussed later personally with workers or in the general workers' conference. Thus he can share with the workers the things they are attempting to do and help them to make such improvements as his own growing judgment and improved conditions in the church justify.

Superintendents should obtain from the International Council of Religious Education or from denominational headquarters the church school standard for the school as a whole and for the various departments. He can then study each department carefully, measure it according to the standard, and assist the officers and teachers in approaching more nearly to the ideal. This will require his presence in each department several Sundays, a thing which would be impossible were he presiding regularly over some group.

The superintendent and the school records. With the general secretary the superintendent can study and analyze the records of the school. This can be done advantageously on Sunday while the processes of record making are in motion. What spiritual growth do they show? Are they the means of helping teachers and officers to do more efficient work? What helpful and purposeful knowledge do the enrolment cards and the class records disclose? Are causes of absence being determined and recorded so that the school may not only secure the attendance of those absent, but may stop the leaks by removing the causes and thus increase the general attendance percentage year by year. Do the records, as kept, show the school's development, growth, and progress toward its purpose and function by furnishing proper data in an accessible way so that weak points may be strengthened? The new "International System of Records and Reports," published by the International Council, and Ralph McEntire's book *The Sunday School Secretary* should be consulted in this matter.

The superintendent and the course of study. The courses of study throughout the school should be subject to review and analysis by the general superintendent. This seems to be a prodigious task for any ordinary layman, but it can be done gradually by taking time to go over these materials grade by grade and by departments. Why does the school have the particular courses used? Is it because someone has them to sell or because they fit best into the needs, interests, and capacities of the pupils or students for whom they are intended? Are they leading people to God, to his word and his church, to Jesus' way of living, and to all the things for which the church stands? Is the Bible made the chief textbook and yet, at the same time, are the truths of God illustrated and further manifested through nature, history, through men and women of the past and the pres-

*Director of Religious Education, House of Hope Presbyterian Church, St. Paul, Minnesota.

ent, and through the church and other agencies? Is the knowledge on the student's plane of experience so that it may be incorporated into daily conduct as well as prepare for better Kingdom citizenship as he grows older? Are ideas repeated often enough in varying ways, so as to avoid monotony, that attitudes and ideals may be formed in the life of the students, and great, essential, Christian principles established which may develop into a Christian philosophy of life? By observation of class work and teaching conditions throughout the school on Sundays, the superintendent is in position to advise and counsel with teachers and officers regarding this work and to secure such specialized help as may be obtainable from books and from people in his community.

Supervision of worship. Another important item for the superintendent to observe is the worship service of the various departments. Is a spirit of reverence and fellowship with God being developed? Are we really cultivating a God-consciousness? Are departmental principles preparing worship programs thoughtfully in advance? Are the students being trained in the great hymns of the church and the helpful and beautiful passages of Scripture which offer such rich material for devotional purposes? By making himself part of such services on Sunday, the superintendent can accomplish a great deal even though he does not have much spare time during the week and is not trained in church liturgy. Such books as *Training in Worship and the Devotional Life* by Luther A. Weigle and Henry H. Tweedy; Hugh Hartshorne's books, *Manual for Training in Worship* and *Stories for Worship and How to Follow Them Up*, and Edna M. Crandall's three volumes on *A Curriculum of Worship for the Junior Church School* will offer many suggestions.

The superintendent's relation to the recreational program. The recreational work of the church offers splendid opportunities for further development of Christian living and for character training. It is part of the curriculum of religious education and at the same time furnishes a laboratory in which church school workers may gain valuable experience and be helpful guides in Christian conduct. Such books as Herbert W. Gates' *Recreation and the Church*, Warren T. Powell's *Recreational Leadership for Church and Community* and Kenneth L. Heaton's *Character Building through Recreation* will be found helpful.

The enlistment of teachers. The problem of securing the best teachers and in some cases enough teachers to administer the school is one of the largest ones facing a superintendent. The turn-over of teachers each year is very great, it being as high as 25 per cent in my own community. How are we to fit into the program of our school these new teachers with their varying ideas, notions, and prejudices? How can the school maintain a normal growth toward its purpose when it has to start each year *de novo* with so many new workers? The workers' conference is one very helpful factor and teacher training is another. A training class can be held during church school hour or a community training class or training school may be held where conditions make it feasible. Where nothing can be done in group work, several denominations are offering teacher training through correspondence. These matters should be taken up with denominational headquarters.

Administration of finances. In addition to all these things a superintendent should look into the financial administration of the church and of the school, cultivating those who have these matters in charge so that the work may not suffer through lack of adequate support. The housing and equipment is also another important study to make it possible for the work to be done under the most favorable conditions. The actual operation of a school in all these situations can be observed and studied by the superintendent who is not tied down to platform work and offers him the best opportunity for the most practical and helpful service which he can render.

The superintendent's work has evolved from that of a presiding officer to that of an educational administrator. This may be a high-sounding phrase but only means the things which have been described to which a superintendent may apply himself as he finds time and ability. It requires work, to be sure, but no worthwhile results may be obtained without effort. Any ordinary layman can reach places of which he never dreamed by the application of conscientious, consistent effort along these lines. He will thus render an invaluable service to the school in placing it in position to help each person connected with it to live the Christ life to his fullest capacities and to discover and train a leadership which will sustain God's work in the world through his church.

"Go . . . Teach"

Every Church a School in Christian Living

(*Continued from page 11*)

widely used in anticipation of the great Young People's Congress to be held at Toronto. If you are in any way related to a church school or to a young people's group, you may now begin having your share in the pre-convention program.

"Go . . . Teach." In his last message to his disciples, as recorded in the Gospel of Matthew, Jesus laid this injunction upon them. This is the challenge to the religious education forces of today. Yes, to the whole Christian church of today. "Go . . . Teach"—Every Church a School in Christian Living! This is the theme of the next Quadrennial Convention of the International Council of Religious Education to be held in Toronto, Canada, June 23–29, 1930.

You would like to be a passenger? Of course you would! You need simply to follow the directions below, and on June 23, 1930, you will find yourself at Toronto in the midst of one of the great events in the history of religious education:

1. Write to the headquarters of your denomination, your state or provincial council, or to the International Council, stating your relationship to your church school, and ask for further information regarding the pre-convention program.

2. Plan to take an active share in the pre-convention program by stimulating interest among the people in your own church school, and by attending any nearby conventions or conferences in which the subjects of the International Convention are being considered.

3. Apply to your denomination or your state or provincial council for registration for Toronto.

4. Determine that nothing shall prevent your being in the city of Toronto, on the Exhibition Grounds by the shore of lovely Lake Ontario, on June 23, 1930.

Follow these guide posts, and you *will* be there!

What to Do for Promotion Day

By Eva Callarman*

PROMOTION day! What a host of experiences we, as church school leaders and teachers, recall in connection with that word. Some are happy recollections; a group of boys and girls carrying out a simple and well planned program that has grown out of the experiences of the year they have spent together. Some are not so pleasant, for we recall a group of restless, worn out children and leaders, as the result of an effort to give a showy entertainment that has no connection with other experiences that the group has had, and has very little of permanent worth.

From these experiences we have learned that promotion day should be planned with the pupils in mind first of all, for it is their day and its value depends entirely upon their participation in it and the attitudes they form, attitudes that help to develop Christian character. Promotion time is too often looked upon as a time for children to show off, or as a time to solve administrative problems, while it should be a time when public recognition is given to the children for work well done, and when the religious educational program of the church is dignified. It should be looked upon as a time when those who are participating may have an opportunity to share with others the things they have enjoyed during the year.

Time to Observe Promotion Day

Promotion day is usually observed on the last Sunday in September, in order that all may be ready to begin the new year's work the first Sunday in October. Some churches are observing it earlier in September so that the pupils may begin the work in their new grades at the same time that they do so in public school. Some are observing promotion day in the spring, to coincide with public school promotion. Whichever date is used the principles underlying the observance will be the same.

Often the question comes up as to the time of the day or week the promotion service should come. Many churches have the program during the worship hour on Sunday morning. Those to be promoted from the various groups come forward, give their brief part of the whole program, receive their promotion certificates, and are welcomed by the superintendent of the department to which they are promoted and sit with that group, in a place reserved in the church auditorium.

A brief consecration service for the teachers and officers is observed, impressing them and the entire group with the importance of their task and asking God's blessing and guidance as they begin the new year's work.

Following this consecration service the minister speaks briefly on the value of a well planned program of religious education for the church and the necessity of training each and every one for Christian citizenship. The whole educational tone of the church is lifted and the entire church made to feel the importance and dignity of such a program.

It may not seem best to use the worship hour in the church auditorium, but to observe promotion time in the various departments. This offers an opportunity for more intimate observance. This program will come at the beginning of the church school hour. The pupils of each year in the department have an opportunity to give some of the things they have learned through the year, and live over some of the experiences they have had together. Those who are to be promoted are given special recognition, perhaps by being called to the front of the room for their part of the program. Then they are welcomed into the department to which they have been promoted and find their places in that group, ready for work at the next session. It is often a good plan to have an exhibit in each department so that parents who come for the promotion day program may see, at the same time, the work that has been done during the year. It is well to keep in mind, however, that some of the greatest values that result from the shared experiences of the group can not easily be seen or measured, except as we observe them in changed conduct or attitudes in everyday living.

Some churches prefer to have the promotion program on an evening in the week. An exhibit is planned and a fellowship period for parents, teachers, and children follows the program.

Whatever time is selected, we need to keep in mind the thing we wish to emphasize, the program should be simple and dignified, and should grow out of shared experiences.

Preparation

Throughout the year the leaders should have promotion day in mind. The program should be based upon familiar materials, and work that has been done in the different departments of the school. There are the stories in the course of study that is being used. There are hymns learned and many of them illustrated. There is the Scripture committed to memory through the year. There are maps made, and projects carried out. There are stories of world-friendship, of followers of Jesus long ago, and now. There are stories learned in connection with pictures. All of these things should be woven into the program for promotion day, for all have helped to enrich the lives of the group because they were understood by them.

Not only should each department plan its own part in the program, but the program should be planned in relation to the other departments, so that there will be unity throughout. Each teacher should have in mind the aims for the entire course of study for the department in which she is teaching, in order that she may see the scope of the entire course, better understand the connection between the different years, and help select those materials for greater emphasis which have permanent value for the children.

If the program is to be in the auditorium of the church, the children, particularly the smaller ones, should be taken into the auditorium a number of times beforehand until they become familiar with the room and its furnishings. They should have everything they are to do explained to them and made so clear that they will be perfectly at home, and be more interested in sharing than in showing off. One small beginner boy waved to his father whom he spied in the auditorium; another stooped over to smell a bouquet

(*Continued on page 42*)

*Children's Worker, Disciples of Christ, Des Moines, Iowa.

An Experiment in Pupil Grouping

By VIRGIL E. FOSTER

CAN a teacher do justice to a large class of primary children? If so, to how large a group? And how shall she proceed? These are questions with which many primary workers are faced.

In one school the large class plan has worked. It has worked with groups of as many as thirty-five children—larger groups than ordinarily recommended. Something of how it was done can be told very simply.

During the year preceding the launching of this experiment, the leaders visited another church school which was handling a somewhat similar situation successfully. Then, during the summer, the leaders who were selected to initiate the experiment went to the training school of the International Council of Religious Education held at Lake Geneva. They returned with broadened vision, increased enthusiasm, and skill developed by actually handling such a piece of work in the laboratory school under Miss Hazel A. Lewis. To this experience is due in large measure the immediate success with which the experiment met.

With the opening of school in September 1928, grades one and two were each given an individual room. One room was quite suitable. This was assigned to grade one. Grade two occupied the game room, which had to be redecorated and furnished with drapes and screens to make it usable.

Two of the three workers who had been at Lake Geneva took over the first grade, one of them as leader and the other as assistant. They were assigned four young women as helpers. Inasmuch as the work would be an experiment, it was thought wise to give it every possible chance to succeed. To split the force between two grades would mean more chance of failure. The third worker who had attended Lake Geneva took over the third and fourth grades which were meeting together.* Grade two continued for the time being with several class groups within the grade. Certain advantages were realized at once in grade one, simply in the segregation of the single-grade group. These were immediately taken advantage of by the leaders in developing the program. The grade was made up of an average attendance of about thirty-five children. This made a group small enough so that a hearty group relationship could exist among pupils. Every child came quickly to know every other child. The leaders were able to know each pupil personally. It meant that here in a large school, there could exist the personal contact which is so often missing in church schools of any great size. No child would have the feeling of being lost. It would be *his* school. Special effort was made during the first few Sundays to get the pupils well acquainted. Games were played in which individuals were known by name. In addressing a child, a leader always used his name. As new pupils enrolled, equal care was exercised to take them into the inner group life. On the other hand, the group was large enough to carry on a full program.

Many arguments are advanced favoring the large department. One of them is that size adds to impressiveness. There was no such handicap as lack of impression in this group. Sufficient means of impression were available in other factors than size. Furthermore, any lack in the way of impression was more than filled by the increased opportunity for expression.

It was not found at all necessary with the thirty-five children to divide them into smaller classes for instruction. The entire program was carried out with a single-group consciousness. It was thus possible for the leader to control the whole situation. She was responsible for all the activities of the group, such as worship, instruction, work, or play. Furthermore, the entire program could be integrated. There was no need for any arbitrary division of time into "periods," for "teaching" as contrasted with "worship." The whole procedure took on the aspect of a constructive group life, being carried on by a democratic little society.

From the time the first pupil enters the room the group life begins. He is given little tasks to do to help put the room and the equipment in readiness. As others enter they join in the enterprise. Then the children turn to the activities of the day: perhaps completing some unfinished work left from the previous Sunday, or starting some new project, or listening to a story by one of the leaders. As all of the members come together, they turn rather spontaneously to worship. For them it is genuine. It unifies them. It lifts them to the plane of their highest interests.

The instruction is usually integrated with the worship. Even in the minds of the leaders there is little consciousness of a shift of emphasis. As the group turns to expressional activities, there is still no break in continuity. Thoughts, impulses, and emotions stimulated in worship come to living fulness in work, friendship, artistry, and play. Great freedom is permitted. Conversation, action, and thought are controlled through expression rather than the limitation of expression. They are ever guided to the plane of the children's most noble interests, to come to fruition in constructive religious experience.

In the middle of the year, the leader of grade one found it necessary to withdraw. The assistant took full charge and continued without the least break in the group life.

The experiment with grade one was so gratifying that the same sort of procedure was introduced in grade two after Christmas. It met with immediate success. Attendance stabilized. Interest developed. Order was improved decidedly Sunday by Sunday. Church school became a constructive factor in the lives of the pupils.

In grades three and four, which were in charge of the third person who attended the Lake Geneva conference a modified form of the large group plan was introduced. The third-grade girls, with an average attendance of about twenty-five met as one group. The fourth-grade girls, with an average attendance of about thirty met as one group. The fourth-grade boys met as one group during one quarter, but had to be divided when their leader had to withdraw. The third-grade boys met in two classes of about seventeen each. Only screened spaces were available for

(*Continued on page 42*)

*Note the departure from the departmental system. Grades three and four meet together, and grades five and six meet together.

Does This Give You an Idea?

A Superintendent's Conference

The following report of a successful conference of church school superintendents has come to us, and in the belief that it offers suggestions that will prove useful to other regional directors and committees we pass it on.

"Prompted by the belief that church school superintendents have many common problems, and feeling that a round-table discussion of them would be mutually helpful, a sub-committee of the Religious Education Committee of the Congregational Association of the Detroit area arranged a church school superintendents' conference, which was held in the First Congregational Church, Detroit, Michigan, on Sunday afternoon from two-thirty until four-fifteen. The Greater Detroit area includes all Congregational churches within a radius of twenty-five miles of Detroit. There were twenty-nine present. The religious educational directors of other church schools were present as invited guests.

"The sub-committee charged with the duty of working out the details for the conference had prepared multigraphed copies of 'Suggested Topics for Discussion' which topics were conveniently grouped under these four headings: (1) Church School Organization, (2) Curricula, (3) The Church School and the Church, and (4) Church School Teachers. It was not intended that the discussion should be limited to the prepared list; everyone was free to submit any additional 'problem' that he or she had had to solve.

"What was said or decided as to the several topics is not so important as is the fact that the discussion developed that some superintendents had been fortunate in solving some problems which others were still facing; hence a recital of successful methods used by one solved the problem which still troubled another.

"To arrive at a uniform procedure in the conduct of church schools was not an object of the meeting, although that result might obtain to a more or less degree contingent upon a more general use and application of methods successfully employed by one school and adopted by another as a result of this conference.

"It is planned to have these superintendents' conferences at least twice a year. They are in addition to and an outgrowth of the Annual Visitation Day when some outstanding school is host to the superintendents and teachers of all the other Congregational church schools. These guests are present during the regular sessions of the host school and visit the various departments. The minister preaches an appropriate sermon on some religious education topic. After church a noon luncheon is served, after which a short time is devoted to getting better acquainted. Then follows a general conference addressed by qualified speakers. The assembly then breaks up into departmental groups for short periods of discussion, after which those present again assemble for brief closing remarks."

—M. O. Updegraff

A City-Wide Reading Program

The Council of Religious Education of the Greater New York Federation of Churches has been very successful in promoting the reading of books in religious education by workers in local churches. In connection with a comprehensive book list which was issued by the organization, a reading campaign was announced including the following plan for accrediting work done:

1. Two hundred and fifty pages will count as one unit of reading.
2. A certificate will be granted to each person reading at least one unit.
3. A prize will be given to the individual doing the greatest amount of reading.
4. There will be a prize of not less than five books or more than ten for the greatest number of pages read by any school in any borough of New York City.
5. A prize will be given the church school enrolling the largest per cent of its officers and teachers, and if it and other schools have one hundred per cent, or an equal per cent, then the decision shall rest on the question of the average amount read by those competing.
6. Double credit will be given for the reading of religious educational magazines.

The Dunton Presbyterian Church of Richmond Hill, New York, achieved an unusual reading record through enlistment in this campaign. In the following list appears the entire working staff of the Bible school of this church with the exception of two secretaries:

Report of Reading Campaign—1929

Names of Participants	*Number of Pages Read*
Miss M. Davie	600
Harry E. Hodgins	440
Preston Moore	437
Miss Helen Merz	758
Mrs. Warren Miller	262
Edgar Meyer	537
William Garner	435
Mrs. H. E. Stammer	1,256
Rev. H. E. Stammer	300
Mrs. H. B. Willis	520
Mrs. R. Simken	532
Miss Dorothy Snow	250
Miss Helena Meyer	550
Miss Dorothea Meyer	250
Miss Isabel DeBou	380
Miss Astrid Widegren	250
Miss Elizabeth Davie	317
Miss Ruth Davie	300
Mrs. A. H. Aguero	500
Ralph Lopard	250
Maurice Hurley	540
Mrs. A. C. Krapf	428
A. C. Krapf	544
Total Participants 23	Total Pages Read 10,636

The International Council has just issued in bulletin form a group of documents tentatively approved at the last meeting of the Educational Commission. This new bulletin goes under the name *A Cooperative Curriculum Enterprise.* This bulletin is not intended for general distribution, but it will be made available for those who would like to receive copies for study with a view to recommending suggestions for improvement. The price is 25 cents.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR OCTOBER

By Margaret M. Clemens*

General Suggestions

For one to sit calmly down at a desk and outline an adequate program for beginners, a program that shall provide for and develop worship, learning, and fellowship situations just as they will come to pass is, as everyone knows, an impossible task. For the beginners' program is only valuable as it grows out of the life experiences of that particular group of children, for which each teacher is responsible. Careful planning and thorough preparation are necessary, all the more so because the teacher must be ready to follow with her group any path that may open as the session develops. But for a lesson to "happen" just as it has been planned beforehand should be a signal for a teacher to examine her work with a critical eye. Was it because she was unusually happy in hitting beforehand upon the reactions the children would make, or were they so teacher-directed that their own spontaneity was given no opportunity to express itself? Too often in our fear of a runaway we are guilty of gripping the reins too tightly, whereas to be vital, learning must grow out of the experiences of the group.

The most elusive thing to plan for in the entire beginners' program is worship. Because little children cannot long hold the concentration required by worship, their moments of actual communion with the Heavenly Father are brief, but they are none the less vital. Much more time will probably be spent in preparing for worship than in actual worship itself. Again, with our beginners' group we do not confine worship to one part of the program, but when the high moments occur we seize upon them gladly and gratefully as our opportunity to lead the children naturally to God and to help them see his relationship to all of life. It may come during some happy experience of the group, or some member of the group, it may follow a song or a period of conversation. The children had been talking with the teacher of the way in which nature was preparing for winter. There were beautiful autumn leaves to examine and a deserted bird's nest to wonder at. They recalled the birds flying southward and remembered the squirrels that were storing away nuts. "Isn't it funny that they know without being told," said Reed, to whom all this seemed very wonderful. "Let me whisper to you how they know," said the teacher. She told him softly "The Heavenly Father tells them winter is coming. He teaches them to get ready," and the puzzled expression became one of satisfaction. The secret had to be shared with the entire group, and when the teacher suggested "Let us thank him," there was real worship in the hearts of the children.

Worship may very naturally follow the story. It was the old favorite, "Jesus Loving Little Children," and when the teacher finished, Mary said with shining eyes "I just love that story!" "I love Jesus too," said Joyce, reaching out to pat the picture. "Shall we tell him so?" suggested the teacher, and fourteen happy hearts and voices followed hers in the prayer.

Each month brings us special problems, needs, and opportunities in our work. Not everywhere will they all be the same, but certain of them are so common to most of us as to need our special study. In every case we need to analyze our situation and build according to the discoveries we have made.

Most teachers will this month at first feel the loss of the older children who have been promoted to the primary department. Without the help of their initiative and leadership, responses may seem weak for a time. The new children, unfamiliar with the room and the group, are apt to be timid, and curiosity over the new environment makes their attention wander. The older children are feeling their new importance as leaders. They are keenly interested in the "new children" and if plans have been made before, they are eager to help make them feel at home.

Only the most informal program can succeed these first weeks. Much time needs to be spent in getting acquainted with each other and with the new situation. Material used must be closely related to the children's everyday experiences and care must be taken not to introduce too much that is new.

The teacher will be helping them to become acquainted with each other and to cultivate a spirit of friendliness as they work and play and worship together and even more important, she will be leading them in their discovery of God in all their relationships.

Because the home relationship is the uppermost interest in the minds of these little beginners, it may be that the thought of the October lessons will center about home, showing the loving care of father and mother and leading from that to the Heavenly Father's care.

Procedure

It is difficult to outline a procedure, for the very act of setting it down crystallizes it into a somewhat formal process. So, though we keep in mind a general plan of what we wish to accomplish, we must remember the order may vary and the whole program may be quite definitely changed as it is carried through by the group.

WORK AND PLAY PERIOD:

This is a most informal period, beginning when the first child enters the room and continuing for ten or fifteen minutes of the regular session. Various activities may be carried on. The teacher greets the children and listens to their confidences. The first Sunday the period will be largely spent in getting acquainted. Sometimes it may be an entirely free period, when the children choose their own activities. Or it may be used to emphasize the thought of preceding lessons or to prepare the way for the new story. The children will enjoy making leaves, birds, and squirrels for an autumn border. This activity will need to be continued for several weeks.

CONVERSATION. WORSHIP. AND ACTIVITY:

When the piano plays, materials are put away and the children gather about the teacher. A discussion of what has been done in the work and play period greatly increases its value.

The conversation above, with the songs and verses used will probably lead the children's thoughts to the Heavenly Father's part in their plans, and makes a natural preparation for prayer. Whether they have been working on the autumn border, making gifts for father and mother, or engaged in some other activity, there will be opportunity for talking to the Heavenly Father about it, for singing to him and bringing their gifts.

Through conversation, song, directed play, and again worship, if an appropriate moment comes, the thought for the day is emphasized, and the story prepared for.

REST:

If there has been much activity in the program, there should be given a few moments for quiet rest before the story is told. We are sometimes apt to over stimulate the children through too much activity. If the children's bodies need rest through activity, opportunity should be given for exercise.

THE STORY:

When the children are ready for the story it may be introduced by recalling some of the activities, songs, or verses used before. After the story we perhaps need to caution ourselves against disseminating its impression by forcing questions and activities upon the children. It may be enough just to show the pictures, recall a verse or a song, and perhaps offer a brief prayer. On the other hand, the children themselves may be so full of it that they will want to talk, draw pictures, or play something the story has suggested.

Suggested Materials

The materials suggested below, which may be used in the development of the beginners' program this month, will be found in the various beginners' lesson courses: the Closely Graded Courses published by the Graded Press, the Christian Board of Publication, and the American Baptist Publication Society; and in the Departmental Graded Lessons published by the Presbyterian Board of Christian Education, and the Presbyterian Committee of Publication. Teachers of beginners will do well to acquaint themselves with these materials. Of course, not all this material would be used by any one group, but the teacher will make selections according to her needs.

STORIES:

Home Life

"Mothers Bringing Their Children to Jesus."
"A Father Getting Help for His Boy."
"A Mother Bringing Her Child to Church."
"A Mother and Sister Taking Care of a Baby."
"A Mother Cat and Her Kitten."
"A Father and Mother Bird's Care."
"Helping Each Other at Home."

Friendliness

"The Children Welcome Jesus."
"Teddy's New Playmates."
"The Selfish Giant."
"A Surprise for Miss Mary."

Nature Study

(This brief story may be used during the work and play period after the autumn border has been made by the children.)

"Getting Ready for Winter"

Once upon a time a little boy went for a walk. As he went along a puff of wind blew "Pheeeew!" It sent the leaves tumbling down from the trees. The little boy thought it would be fun to play with them. He called to a little red leaf that was flying past.

"Oh, little red leaf, stay with me
Can't you stop and play with me?"
said the little boy.

But the red leaf never stopped.

"I'm as busy as busy can be,
The little seed babies are waiting
for me."
answered the red leaf.

*Editor, Children's publications, The American Baptist Publication Society, Philadelphia.

Pretty soon the little boy saw a flock of brown birds flying by. One bird flew very low, right over the little boy's head. So the little boy called out,

"O little brown bird, stay with me,
Won't you stop and play with me?"

But the little bird answered,

"I'm as busy as busy can be,
We must be off to the southland,
you see."

And the little brown bird flew on. But before long the little boy came to a little gray squirrel. The squirrel was looking for acorns under the oak tree.

It would be fun to play with a squirrel, thought the boy, so he called:

"O little gray squirrel, stay with me,
Can't you stop and play with me?"

But the squirrel sat up and twinkled his bright eyes at the little boy, "O no," said the squirrel, "I can't play with you.

"I am as busy as busy can be,
Storing up food for the winter
you see."

The little boy went home to his mother. "Mother," he said, "everything is getting ready for winter. The leaves and the birds and the squirrels are all as busy as busy can be. How do they know that winter is coming."

The mother smiled at her little boy. "It is the Heavenly Father," she said. "He takes care of the birds and the squirrels and the trees and the seed babies. He tells them winter is coming and teaches them to get ready."

—From *Beginners Quarterly*, Christian Board of Publication, and the Judson Press.

SONGS:

"The Church Bells," *Song and Play for Children*, Danielson and Conant, Pilgrim Press, Boston

"Church Bells," *Song Stories for Sunday School*

"Jesus Loves Me," *Worship and Conduct Songs*, Shields. Presbyterian Committee of Publication, Richmond

"A Wee Prayer," *Song and Play for Children*

"Something Happy," *Song and Play for Children*

"The Birdies Song," *Song and Games for Little Ones*

"Father Makes the Money," *Song and Play for Children*

"The Happy Family," Christian Board of Publication

"Glad Song," *Songs for the Pre-School Age*, Shumate. Baptist Sunday School Board, Nashville

"Friends," *Worship and Conduct Songs*

"We Thank Thee, Father," *Worship and Conduct Songs*

PICTURES:

Those used with the various closely graded lesson series

"Jesus Blessing the Children," Plockhorst

"The Dedication of Samuel," Topham

Pictures of family life and of children playing together

ACTIVITIES:

1. *Games:*
Ball in Ring, *Song and Play for Children*
Get-Acquainted Games. (See *Beginners Quarterly*, Part I, page 107, Christian Board of Publication, or American Baptist Publication Society.)

2. *Rhythms:* ringing church bells; flying birds; whirling leaves; squirrels.

3. *Dramatic Play:*
Going to see Jesus; going to church; what father and mother do at home; playing stories or incidents from stories.

4. *Other Activities:*
Making simple gifts for mother and father.
Making autumn border, showing falling leaves, flying birds, and squirrels.

NATURE MATERIALS:

Autumn leaves and flowers, a deserted bird nest, nuts, and cones.

PRIMARY DEPARTMENT PROGRAMS FOR OCTOBER

*By Mrs. Glenn Smallwood**

The worship suggestions offered below are all under the general theme of the dependence of all people and living things on God, and God's dependence on people for help. The idea of unity—God working together with all his creatures—is brought out. The material is given under four heads, to be used for the four Sundays in the month. However, other combinations of the material could be worked out which might be more effective for certain groups.

Pre-Session Work: During this month you will be looking forward to the Thanksgiving programs for November, and your group will be interested in learning songs and biblical material to be used for the Thanksgiving season. The "Thank You" songs, and Harvest Songs, such as "Apples Mellow, Pumpkins Yellow", should be learned well so that they will be available for worship material next month.

October 6

This Sunday's program is worked out on the idea, "The Earth is full of the loving-kindness of the Lord." Are *we* adding to this loving-kindness in the world? Children may make the world either more lovely or less lovely by the way they act. What are some of the things a child can do to add to the kindness in the world? After the children have given their ideas, the story "In the Kingdom of Friends" may be told, followed by the singing of "Friends." Or, the program may be continued in the following manner:

Some of the things that the Heavenly Father has placed here on the earth to make us happy are pets. How many have ever had a tiny puppy or a baby kitten? If you forgot to feed and water your pet, what do you think would happen to it? Do you think the little animal would think the world was full of loving kindness? Birds make nice pets. Now that winter is coming, the birds out in the yard will need help in finding food. Could you put some crumbs out in your yard? Your pets need more care in the winter than in the summer. Our Heavenly Father is depending on you to care for them lovingly. Wouldn't it be fine if someone could say, "The earth is full of the loving-kindness of the Lord, and———is adding his loving kindness to it."

STORY: "Brother Francis the Singer"—a very lovely story wherein Brother Francis speaks of all things that God has made as brothers and sisters.

SONG: "All Things Bright and Beautiful."

LEADER: "The world is so full of a number of things, I'm sure we should all be as happy as kings."

PRAYER: Our Father, we thank you for the love that is all around us in the world. Help us to make the world even more lovely by being kind to all things you have made. Amen.

October 13

This program covers a number of items, such as our food, fuel, and clothes, showing that God and man must work together to make these good things ready for our use.

Think of the *Bread* you eat. What is it made of? Yes, wheat. Does the wheat just come up out of the ground all ready to be made into bread? Speak of the many people who have to work to get the wheat ready—the sower, the farmer who tends the young plants, the reaper, the miller, etc. But, all these people could not make the wheat grow unless God had put life into the little seed, and had sent the sunshine and rain to help it grow. So God and his helpers together make the bread.

Think of the *Fuel* that warms your houses. It was God who put the coal way down in the ground. But who must dig the coal out before we can use it? God and his helpers together give us the coal to warm our houses.

Think of your *House*. It is God who makes the trees, but men must cut them down and make them into boards before we can build houses out of them. If your house is made of stone, the great stones which God placed in the ground had to be cut out by men before they could be used. So it is God and his helpers working together that give us our houses.

And think of the warm *Clothes* you wear. What are they made from? Wool? Where do we get wool? Someone had to take care of the sheep for a long time. They are helpless little animals, and they must have someone give them food and water. Then, after they have been cared for, and the wool has grown long and strong, men must cut it off and then it can be made into cloth for our coats, suits, dresses, etc.

SONG: "Father of All, in Heaven Above," Course III, Part 1, Appendix B, New Graded Lessons, or No. 44 in *Carols*.

STORY: "Truly Brothers"
or
"Harvest Gold"

SING: "Thank you Father, From Above."

VERSE: "O, give thanks unto the Lord, for he is good."

PRAYER: Our Father, every good thing that we have comes from you. We know that you need our help in making the world a happy place, and we want to help. Thank you for our homes, our food, our clothes, and our families. Amen.

October 20

This program is worked out on the idea of, "Through love, serve one another."—People who are sick and helpless, and very, very poor need us to help them. The Heavenly Father depends on us to help him with these who are sick and helpless. When Jesus was here, his heart was full of love for those who were in trouble, and he made the sick well, the blind to see, the sad he made glad. The Heavenly Father must have helpers to take care of these needy ones. Can't *we* be his helpers? What can *you* do for some one who is sick? What can you do for some one who has not enough to eat?

SING: Tune: "Jesus Loves Me."

"Yes, we will help him,
Yes, we will help him,
Yes, we will help him,
Our Heavenly Father dear."

STORY: The Good Samaritan, or any of the many stories on helpfulness one to another.

VERSE: "Let us love one another." "Be ye kind one to another."

PRAYER: Thank you, Father, that we are well and strong. We wish everybody could be as happy as we are. We can help to make people happy—those who are sick, and those who are sad. Help us to take time to visit them and to do nice things for them. Amen.

(This would be an appropriate time to undertake the project of making scrap books for children in a hospital, or for some child in your department who is sick.)

*Chattanooga, Tennessee.

October 27

A missionary program, wherein the thought of God's need of our help is carried further, and we see that God is depending on us to take the message of his love to people who do not know of it.

"Go ye into all the world and preach the gospel to the whole creation." Who was it that asked us to do that? Yes, Jesus. It was one of the last things that he asked his friends to do. And Jesus said, "If you love me, you will do whatsoever I ask you."

Show pictures of children of various nationalities. There are some excellent ones in the pictures illustrating the New Graded Lessons.

"God so loved the *world*, that he gave his only Son." What was it that God loved? The *whole* world—all people in it, no matter what the color of their skin is. The Heavenly Father wants everybody to hear of his love and care. Some still have not heard. What can *we* do to help people hear the message? We can give our money, and we can pray.

STORY: One from *Stories of Brotherhood*, Hunting; or "Little Garden Flower."

SING: (May be sung to tune "Hail, Thou Once Despised Jesus")

Let our hearts be always friendly
With all children far and near,
Though we see them not, we love them,
They to us are always dear.

We will send our loving message
'Round the world, and never cease,
We will join our hands together
In an everlasting peace.

—From *Herald of Peace*.

(If your Sunday school has a missionary "special," speak of it at this time.)

OFFERING: "Since my Heavenly Father gives me everything,
Lovingly and gladly now my gifts I bring."

PRAYER: We thank you, dear Father, that we know about your love. And we thank you that we know Jesus, who went about doing good. We know you love everybody just like you love us. Help us to do our part in telling the message to others. Bless the missionaries who are telling about your love to people in so many parts of the world. Bless the money we bring. Amen.

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"Truly Brothers" and "Harvest Gold," from *All the Year Stories for Little Folks*, Spriggs, Fleming H. Revell Co., Chicago, Ill.

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JUNIOR DEPARTMENT PROGRAMS FOR OCTOBER

By Mary Alice Jones

The worship service in the junior department does not take the place of the informal worship that is an integral part of all of the activities which enter into the program of the department. No part of the session should be devoid of the spirit of worship; and frequent definite recognition of the purpose and love of God as it relates to the various activities under way should be an inseparable part of the activities themselves. It is, however, our thought that there is also a place in the program of the junior department for a *service of worship*, a set-apart time, when worship is magnified by every means possible, and the pupils are, as a recent writer has said, "deliberately exposed" to the influence of the highest fellowship.

An order of service, a ritual, a liturgy, such means as these are useful in helping the pupil to express in beautiful, meaningful, an familiar words his vague aspirations, desires, and needs as these relate to God, and, through the expression, to help clarify and make more definite these aspirations. It is to offer suggestion for this service of worship that the following material and plan are presented. It goes without saying, of course, that it is only a suggestion, not a blue print to be followed in detail.

If the pupils become interested in developing their own order of service, they will often produce some surprisingly beautiful and effective ritual material; and, of course, this is the plan which makes worship most meaningful. The leader may, therefore, use a prepared service as an aid to the pupils in developing their own ritual; but to follow it slavishly week after week will be likely to result in a mechanical and cold service. As soon as they become accustomed to following an order of worship, it may be suggested to them that they might like to work out their own. Various classes might take specific parts of the service to develop; or, committees made up of members of different classes may work on the several items. One of the adult leaders of the department should work with each group, and the purpose of the undertaking should be kept in mind at all times. Any irreverence or lack of appreciation of the task should be a signal for the leader to suggest some other activity.

The memory passages in their lesson materials, the hymns printed there, collections of prayers, hymn books containing calls to worship and responses will be valuable source materials. The pupils should feel free to create their own materials whenever they desire.

If the ritual and liturgy are used, copies will have to be prepared for the pupils, and time allowed for careful development of the thought and the spirit of the words.

For the month of October, the month when new friends are being made at school and church, it will be well to guide the pupils in interpreting all of the pleasures, as well as the problems, growing out of these experiences in relation to God. Fellowship, then, we may think of as the motif for the month. We shall, therefore, select our materials with this in mind. The framework will remain the same throughout the month, but variety will be provided through selecting different hymns, including in the liturgy new items which the particular needs of the week suggest, and mentioning in the offering sentences the specific causes for which each week's money goes.

If the hymns suggested are not in the hymn book in use in the department, distribute typewritten copies of the words to the pupils and find the tune in some other hymnal. The tunes, "Hope" and "Love Divine" are in most hymnals, and if "Rachel" is not available, select some other suitable long meter tune.

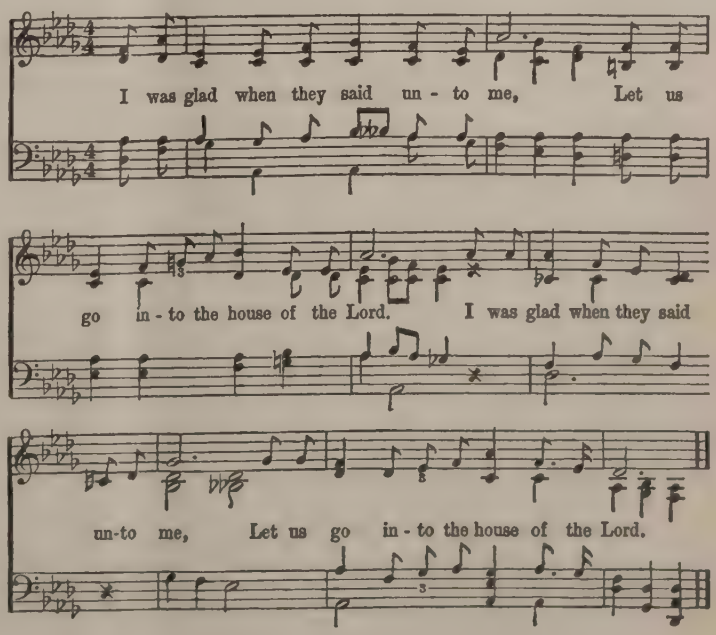
An Order of Worship

October 6

CALL TO WORSHIP

Leader: O come, let us worship and bow down;
Let us kneel before the Lord our Maker,
For he is our God, and we are the people of his pasture.

I WAS GLAD WHEN THEY SAID UNTO ME


I was glad when they said un - to me, Let us
go in - to the house of the Lord. I was glad when they said
un-to me, Let us go in - to the house of the Lord.

Response: O Lord, open thou our lips,
And our mouth shall show forth thy praise.
Leader: Praise ye the Lord.
Response: The Lord's name be praised.
Unison: "I Was Glad When They Said Unto Me."

(See accompanying music.)

UNISON PRAYER:

Give to us, Lord, we pray thee, the spirit to think and to do, always, such things as are right; that we, who cannot do anything good without thee, may by thee be enabled to live as thou wouldst have us live. Amen.

HYMN: "For the Beauty of the Earth," verses 1 and 3.

RESPONSIVE READING:

Leader: No man liveth unto himself.
Response: There are friends who help to make games more joyful;
There are teachers who help to make learning more pleasant;
There are parents who help to make all of life more happy.
All of these, and many more, we see in a day; and lonely, indeed, would we be without them.
Leader: Bear ye one another's burdens, and so fulfil the law of Christ.
Response: When others are hurt, or sad, or friendless;
When others are tired, or sick, or poor;
Let us show a friendly spirit and help where helping is due.
Leader: Be ye kind one to another, tenderhearted, forgiving one another.
Response: What does it mean to be a friend?
To share a game or a lunch or a book;
To give another the choice of the best;
To take a part of the hardest work.
And do it without complaining;
To hold no grudge for an unkind act;
And to play the game without cheating.

HYMN: "I Would Be True."

LITANY OF FELLOWSHIP:

Leader: Our Father, from whom comes every good and perfect gift, for all that thou dost give us through our friendships one with another,
Response: We give thee grateful thanks.
Leader: That thou hast not placed each of us in a separate and lonely world of his own, that thou hast not given each of us a lonely task to be performed, but hast given us companionship and the joy of sharing in work and play,
Response: We give thee grateful thanks.
Leader: That the friendship of Jesus unites us, helping each of us in the common tasks of common days, comforting us when we are discouraged and disappointed,
Response: We give thee grateful thanks.
Leader: That thou wilt help us to help one another, to love one another, to share with one another in the spirit of Jesus,
Response: We earnestly pray thee.
Leader: That thou wilt be, thyself, our friend and helper through all of the day and week,
Response: We earnestly pray thee.

OFFERING:

Leader: Let us worship God through our offering.
Response: "O Lord of Heaven and Earth and Sea." *The Hymnal for Young People*, No. 35, *Hymnal for American Youth*, No. 40.
Leader: To the serving of our fellowmen by the teaching of Jesus' way of life,
Response: We consecrate our gifts.
Leader: To the healing of sick bodies and the comforting of sad hearts,
Response: We consecrate our gifts.
Leader: To the bringing of happiness to little children everywhere,
Response: We consecrate our gifts.
Unison: "Praise God from Whom All Blessings Flow."

CLOSING PRAYER:

Once more a new week lies before us, our Father. As we go out among others, touching the hands and lives of our friends in work and study and play, make us, we pray thee, friends of all we meet. If any one needs us, make us ready to help, and glad that we can help. Amen.

October 13

For the second Sunday, the specific theme may be fellowship with Jesus in everyday work. Special hymns may be the following:

"O God I Thank Thee"
(*Tune: Hope, L. M.*)

"My God, I thank thee for each sight
Of beauty that thy hand doth give;
For sunny skies and air and light;
O God, I thank thee that I live.

"That life I consecrate to thee,
And ever, as the day is born,
I wake and rise from slumber, free,
And thank thee for another morn.

"Another day to do, to dare,
To use anew my growing strength,
To offer up an earnest prayer
And learn to work with thee at length.

"Another day in which to cast
Some quiet deed of love abroad
That growing as it journeys past,
May do some earnest work for God."

"O Son of Man Thou Madest Known"
(*Tune: Rachel, L. M.*)

"O Son of man, thou madest known,
Through quiet work in shop and home
The sacredness of common things,
The chance of life that each day brings.

"O Workman true, may we fulfill,
In daily life thy Father's will;
In duty's call thy call we hear,
To fuller life through work sincere.

"Thou Master Workman, grant us grace,
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true to meet each test."

October 20

For the third Sunday, the specific theme may be fellowship with the workers of the world, and the hymns may be the following:

"The Ships Glide in at the Harbor's Mouth"
(*Tune: Deo Gratis*, 10, 7, 10, 7)

"The ships glide in at the harbor's mouth,
And the ships sail out to sea,
And the wind that sweeps from the sunny south
Is sweet as sweet can be.
There's a world of toil and a world of pain,
And a world of trouble and care,
But O in a world where our Father reigns
There is gladness everywhere.

"The harvest waves in the breezy morn,
And the men go forth to reap;
The fullness comes to the tasselled corn,
Whether we wake or sleep.
And far on the hills by feet untrod
There are blossoms that scent the air,
For O in a world of our Father, God,
There is beauty everywhere."

"Jesus, Thou Divine Companion"
(*Tune: Love Divine* 8, 7, 8, 7, *D*)

"Jesus, thou divine Companion,
By thy lowly human birth,
Thou hast come to join the workers,
Burden bearers of the earth.
Thou the Carpenter of Nazareth,
Toiling for thy daily food.
By thy patience and thy courage,
Thou hast taught us, work is good.

"Every task, however simple,
Sets the soul that does it free;
Every deed of love and kindness,
Done to man, is done to thee.
Jesus, thou divine Companion,
Help us all to work our best:
Bless us in our daily labor
Lead us to our Sabbath rest."

October 27

For the fourth Sunday, the general fellowship motif may be repeated, using whatever hymns of the month seem most appropriate.

OCTOBER SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

It is our plan to give September, October, and November to the theme "Adventures in Christian Citizenship." In September, we considered "The Way to Freedom"—obeying the law. During October, we wish to consider the reconstruction of our whole economic status in connection with the theme "Finding a New Treasure for America."

This reconstruction cannot be accomplished in this generation—it will have to look to the next. The acquisition of property must be replaced by a more Christian motive before the reconstruction of our economic status can proceed to a desirable goal. But changing the primary motive of people demands growth stimulated by a continuous effort of education. It means also the sharing of great spiritual appreciations with those in whose hands the destiny of the next generation rests. As we face this question in our worship experiences, the only possible approach for us is to consult the teachings of Jesus. How he seems to ring out at America these days when the acquisition of property seems to be the primary motive, those basic words of his "Lay not up for yourselves treasures on earth."

Jesus seemed to forbid the hoarding of property and wealth or accumulated treasure on the ground that it is perishable, it is absorbing, it is enslaving. It is perishable for the security which it seems to offer and which tends to take the place of spiritual dependence is built upon the sand. Moth and rust corrupt; thieves break through and steal. But, also, it is absorbing; it is deserting. Where the treasure is, there will the heart be also. A man starts out to get money but it soon gets him.

Then Jesus also tells us that we cannot serve God and money or riches. In the first place a man gives his life to make the money, and in the second place he is likely to hoard it away and thus keep himself from ministering to human needs. Jesus must have looked down through the years and seen a few people with too much, and thousands of children with not enough to eat and to wear. Perhaps he saw the 25,000 children in Chicago, who last winter wore shoes with holes in the soles. So, Jesus said a man can either share or withhold, he cannot do both.

What is the treasure Jesus would have America choose? In what does Jesus want America to intrust its heart? Is our present economic order Christian? For the solution of these and similar problems, may we lead youth during October in purposeful worship. May we and they see a new community whose industry is ruled by the law of love!

In addition to suggestion for use in planning for the experiences of worship, the reader will notice the additional plans which are outlined.

Materials for the Worship Programs

THEME: *Finding a New Treasure for America*

These materials are merely suggestive. The directors of worship or the worship committee should use them merely as resource as

the complete worship experiences for each Sunday are planned.

Reference should be made to the bibliography suggested in the July number of this publication. An additional list of books will be recommended in connection with these materials.

October 6

THEME: *What Is America's Treasure Now?*

PRELUDE: "Largo" from *The New World Symphony*, Dvorak

CALL TO WORSHIP: "Recessional," Kipling (May be read or sung. If sung, use music by DeKoven.)

HYMN: "Rise Up, Oh Men of God"

SCRIPTURE: "Where your treasure is, there will your heart be also."

"Whoso hath the world's goods, and beholdeth his brothers in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

"He that loveth not his brother whom he hath seen cannot love God."

PRESENTATION: The committee may present as much of this material as it sees fit to use.

1. *Present Wealth of America*

Date	Total Wealth	Per Capita
1850	7,135,780,000	308.00
1900	88,517,307,000	1165.00
1912	187,239,000,000	1965.00
1922	320,804,000,000	2731.00
1927	400,000,000,000	3428.00

2. *Extreme Wealth—Extreme Poverty*

At the top of the financial scale in the United States there are 207 multi-millionaires with a declared income of over a million dollars a year according to the figures issued by the Treasury Department. There are 11,000 millionaires in this country.

The Report of the Federal Trade Commission 1926 says that over 2 per cent of the people of America own 60 per cent of the wealth; the middle class 33 per cent own 35 per cent of the wealth; the poor 65 per cent own 5 per cent of the wealth. Only one-thirtieth of the people of this country received sufficient income in 1925 to pay income taxes.

3. *Power of Great Organizations*

Six companies control one-third of water power.

Eight companies control over three-fourths of anthracite.

Four companies control half the copper mines.

Two companies control one-half of iron ore deposits.

An article in the *Conservative Washington Post* says, "A single group of not more than 20,000 business men is in charge of American Prosperity today. This group of men is determining the policies of the nation's leading corporations and is overshadowing all competitors. The stockholders of those 1200 corporations will receive in dividends half of the net profits of American business.

The primary motive in America is the acquisition of property and money. The success of a man is determined by what he possesses more than by what he is.

America gives more thought to the making of things than to the building of character.

The United States Treasury Department has estimated that in a recent year the people of the United States purchased luxuries as follows:

Automobiles	$14,000,000,000
Tobacco	1,847,000,000
Theatres	934,000,000
Soft Drinks	820,000,000
Candy	689,000,000
Jewelry	453,000,000
Sporting Goods, Toys	431,000,000
Perfumes	261,000,000
Chewing Gum	87,000,000

Athens used her wealth for public good and for developing intellects. In our country we have followed the opposite policy, we have stripped the community and enriched the individuals.

"The real resources of our land are not guns, bombs, money, and factories, but the heart of American life is Christian character and those institutions that make it."

—HERBERT HOOVER.

(In the presentation effort should be made to help the worshipers see those values that really count and which abide.)

"Blessed is the Nation that forgets not God."

MEDITATION:

On the ancient minster at Basle are two sculptured groups: St. Martin cutting his cloak in two with his sword to clothe a beggar, and St. George spurring his horse at the dragon that devastated the country.

We must share what we have; we must give our lives to destroy those forces which over-benefit a few and which rob many of those opportunities which open the way to complete living.

"Trumpeter, sound for the splendor of God!
Sound the music whose name is low,
Whose service is perfect freedom still,
The order august that rules the stars!
Bid the anarchs of night withdraw.
Too long the destroyers have worked their will
Sound for the last, the last of the wars!
Sound for the heights that our fathers trod,
When truth was truth and love was love,
With a hill beneath, but a heaven above.
Trumpeter, rally us, rally us, rally us,
On to the City of God."

PRAYER: For a country motivated by love so that each child may have, as nearly as possible, an equal opportunity.

HYMN: "O Beautiful for Spacious Skies"

October 13

THEME: *Facing the Dangers of Wealth*

(It would be very impressive if the worship committee could secure a picture of "Jesus and the Rich Young Ruler," and place it in the room so that all the worshipers might see it as they worship.)

PRELUDE: "Jesus Calls Us O'er the Tumult"

CALL TO WORSHIP (*read quietly*):

Eagerly in quest of life the rich young ruler runs to the good teacher ready to do some heroic thing. He has kept with care the legal commands of his external religion. But like many today, one essential thing he lacks. His possessions hold his heart. The false security of his unshared wealth segregates him alike from God and humanity, from spiritual vision and social service. In the face of humanity's need and the call of the Master to share with them, his very retention of his possessions for his own selfish use shows his heart is in them. He goes away sorrowful, unsatisfied. His possessions now possess him, yet they do not satisfy.

Then Jesus adds his challenge: "How difficult it is for those who have money to get into the Kingdom of God . . . . It is easier for a camel to get through a needle's eye than for a rich man to get in the realm of God."

HYMN: "Dear Lord and Father of Mankind"

PRAYER HYMN: "Break Thou the Bread of Life"

A MOMENT OF DECISION: A boy in Denver came to the writer recently and said, "I have gone through a struggle; I've decided to go into business but never to accept more salary than the average of my employees."

HYMN: "O Master Let Me Walk with Thee"

BENEDICTION:

Now life calls me to a quest,
To live, to love, to work, to play
To serve, to sacrifice, to pray.
He calls, and he shall have my best.

October 20

THEME: *Facing the Effects of Poverty*

CALL TO WORSHIP (*solo*): "Come Ye Blessed of My Father," Scott

HYMN: "Where Cross the Crowded Ways of Life"

SCRIPTURE: The Story of Lazarus and the Rich Man

PRESENTATION: Effects of Poverty

"Poverty concretely means overcrowded, unsanitary tenements, sickness, lack of playgrounds, bad working conditions, inefficiency, degeneracy, youthful delinquency, youthful offenders hardened into enemies of society, and the whole brood of the ills of sunken humanity that result from our inefficient and inhuman social system."—From *Misery and Its Causes*, DEVIN.

Results of Poverty:

1. Helpless dependence and depletion to which it reduces a worker.
2. Bad housing and unwholesome family life.
3. Sickness and death.
4. Mothers and children in unhappy industrial conditions.
5. Vice and crime.

SILENT PRAYER: (Each worshiper makes his decision)

RESPONSE (*read quietly*):

Count me o'er earth's chosen heroes,—they were souls that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand *Credo* which in prophet-hearts hath burned
Since the first man stood God-conquered with his face to Heaven upturned.

For Humanity sweeps onward: where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in the silent awe return
To glean up the scattered ashes into history's golden urn.

—From *"The Present Crisis,"* LOWELL.

HYMN: "When I Survey the Wondrous Cross"

BENEDICTION: The leader

October 27

THEME: *A New Motive for Industry*

PRELUDE: "Jerusalem," Perry

HYMN: "This Is My Father's World"

HYMN: "Dare To Be Brave, Dare To Be True"

SCRIPTURE:

"Come now, you rich men, weep and shriek over your impending miseries! You have been storing up treasure in the very last days; and your wealth lies rotting, and your clothes are moth-eaten; your gold and silver be rusted over, and their rust will be an evidence against you."

PRESENTATION:

"The motive which first sets men to accumulating wealth is the love of their families. They want to create happy homes, satisfy the desires of those they love, and secure them against poverty and misfortune. The tragedy is that in many respects wealth in the long run will ruin the descendents and destroy family happiness."—From *Christianizing the Social Order*, RAUSCHENBUSH.

"Wealth places men and women in moral danger because it vastly increases the number of equals with whom they can associate. Only our equals are in position to rebuff our conceit or rudeness and this makes our manhood go straight."

"Wealth is followed all too often with a creeping paralysis of a subtle selfishness."

"Wealth most always results in waste."

"Wealth unshared isolates, segregates, insulates life."

"Wealth substitutes patronage for fraternity, arrogance for humility, indolence for effort, vanity for love, the spirit of submission for the spirit of independence, an artificial class society for a natural society of mutual respect and affection . . . . greed and cupidity are its parents, envy and jealousy its children."—From *The Camel and the Needle's Eye*, PONSONBY.

Refer to: Luke 12:13-22; Luke 16:1-14; Luke 16:19-31; James 5:1-6.

John Chrisostom, the greatest preacher of ancient times, gave up his property at his conversion to Christianity and lived in poverty. He attacked the luxury of the court in Constantinople so that he was thrice banished and finally died of hardship in exile. He cries, "Behold, the idea we should have of the rich and covetous! They are truly robbers, who, standing in the public highways, despoil the passersby; they convert their chambers into caverns, in which they bury the goods of others."

"Rousseau lived like a beggar that beggars might live like men."

(The talk should show ends of money and its use and also show its place and right use.)

SILENT PRAYER (*directed*):

Pray for youth who dare follow Jesus
Pray for joy of service
Pray for willingness to follow in the Jesus way

"See the wages of which you have defrauded the workmen who mowed your fields call out, and the cries of the harvesters have reached the ears of the Lord of Hosts. You have revelled on earth and plunged into dissipation; you have fattened yourselves as for the day of slaughter."

PRESENTATION:

What is the purpose of industry? Is it ultimately to make money or to make men? Is the primary object of industry to enable a man to amass a fortune and to gain material comforts and power for himself, or is it to help in providing the material basis of a more abundant life for all?

The love-motive in industry, says Mr. Rowntree, would insure the following to the employee:

1. Earnings sufficient to maintain a reasonable standard of comfort.
2. Reasonable hours of work.
3. Reasonable economic security during his whole working life and in old age.
4. A reasonable share with the employer in determining conditions of work.
5. An interest in the prosperity of the industry in which he is engaged.

POEM:

"Business is Business," the Big Man said
"But it's something that's more, far more;
For it makes sweet gardens of deserts dead,
And cities it built now roar
Where once the deer and gray wolf ran
From the pioneer's swift advance;
Business is Magic that toils for man.
Business is True Romance.

"And those who make it a ruthless fight
Have only themselves to blame
If they feel no whit of the keen delight
In playing the Bigger Game—
The game that calls on the heart and head,
The best of man's strength and nerve;
"Business is Business," the Big Man said,
"And that Business is to serve!"

HYMN (*to be sung as a prayer*): "Come Thou Almighty King"

BENEDICTION

Additional Helps

HOBBIES

*By L. A. Galbraith**

What is a hobby? This question was being considered by a group of Y.M.C.A. Boys' Work Secretaries and they soon were faced with the question of organization for effective work. This immediately brings up the question of "Interest Groups." They decided on the following for a definition. "A *hobby* is an activity that an individual boy or girl may carry on outside their group. When a few boys or girls having the same hobby work together they become an *interest group*."

Hobbies that have as their basis the development of skill can best be carried on in a group under leadership, for example: leather work, basketry, woodworking, soap carving, etc. Other hobbies are individual and only meet as a group for the exchange of experience and information. Collections, stamps, stones, relics, bugs, etc., come under this heading. Another group is distinctly a group activity, i.e., the study of situations, or politics, living conditions of people, or religion. These we may call for lack of a better name "Questing Groups."

There are two—perhaps more than two—ways of considering the use of hobbies in church school education. One is the organization of hobbies for the sake of having something for the young folks to do. This loses its interest about as quickly as the idea of having inter-church school athletic activities for the sake of getting boys and girls into the church school.

The other way, and the more lasting way, is to discover the hobbies which the young people already have, the interests which have already gripped them and help them to develop those interests.

This last year I have been teaching soap carving to a group of boys. At first there were many who came just to be doing something. They did not last. Others who had a genuine interest kept up their attendance all winter. As their skill increased little needed objects about the church school were given to them as projects and quite a museum of specimens were obtained, water-jars, Roman and oriental lamps, altars, grinding mills, etc.

A number of girls are interested in drawing and painting. From classes in sketching and water color studies they developed into a class of poster making. Posters for all occasions in the church life were made by this group.

Collections—stamps, bugs, and so forth—were used and developed international interests for a deepening love of nature and a sympathy for growing things.

The Questing Group of Hobbies offers a wide range of interests and is a natural growth from the others and a doorway into great activity for young people. One of my senior high school groups spent the winter in a search for understanding of the religion of non-Christian peoples. Another group quested for beauty in art and poetry. While a third group worked on discussion of their place in life and school. The range is limited only by time and leadership, but that is another story.

DISCOVERING AUTUMN

By Emily Parker

There is something about the month of October that throws out the challenge of discovery. Perhaps because it is the month that is honored by the man "Who taught the world its grandest lesson

On—sail on!"

And where is a better place to begin discovering better ways of doing things than in the senior and young people's departments? By October, schools and colleges have a good start, vacation days are only happy memories, and youth is ready to "set sail—and explore." Is there anything much more worthy of our quest for additional values in the recreational and inspirational life of our department?

October offers a glorious setting for open air services where young people may truly discover how to worship through the great out doors. With the trees flashing their various and varied colors the woods seem both to charm and to challenge worship.

A haze on the fair horizon,
The infinite, tender sky
The ripe, rich tints of the cornfields,
And the wild geese sailing high—
And all over upland and lowland,
The charm of the golden rod—
Some of us call it Autumn,
And others call it God.

How fitting a call to worship! Limitless are the themes that might be developed.

Or what might still be better—an afternoon of wholesome recreation (the kind that is really re-creation) and inspiration might be combined. Plan a Discovery Hike. Certain things will need to be taken care of in advance as will be seen in the explanation that follows. Have the group meet in the late afternoon of an October day and divide into smaller groups, each of which is a discovery group of a specific sort. To the spot which has previously been designated as the place for the camp supper the various groups may go—by separate trails or together depending on the size and inclination of the group. One group will be delighted to discover all they can about the trees on their way; another group, fall flowers; another hills; and another clouds. Other groups or discoveries such as rocks—shrubs, etc., may be added or substituted as desired. Each group should make collections along the way that they may present their findings to the group around the campfire. In the case of clouds and hills the groups can collect only memories but if the one to tell of the findings is original and has good powers of description this will not be difficult.

At sunset time or sometime previously agreed upon all groups should gather for a campfire supper. Follow the supper with a good sing around the fire, using the finest nature hymns, beginning possibly with "America the Beautiful" going into such hymns as "This Is My Father's World," "Day Is Dying in the West, 'For the Beauty of the Earth," etc. After this the representative from each group will present his group's discoveries in as interesting and original manner as possible illustrating with their findings if such were available.

After this the remaining part of the evening should be as inspirational as possible. From the group that "discovered" trees some one who had been previously chosen might tell "Marked for a Mast" (*Fireside Stories For Girls in Their Teens*, by Margaret Eggleston, Doran), or "Growing Toward God" (by the same author in *More Fireside Stories*).

Sidney Lanier's "The Ballad of the Trees" may be either sung or read. Likewise Joyce Kilmer's poem "Trees." In like manner the group on hills might use Hawthorne's "Great Stone Face." The one hundred and twenty-first Psalm or the poem called "Youth's Prayer."

Give me hills to climb, O Lord;
Rugged hills and hard,
That when I reach the crest I'll be
By victorious battle scarred.

Give me hills to climb, O Lord,
Hills of joy, and hills of sorrow;
Teach me ever just to watch
For the sunrise of tomorrow.

Give me hills to climb, O Lord;
Rugged hills and hard;
Help me to give all without stint,
Nor ask of thee—reward.

Give me hills to climb, O Lord,
Rugged hills and steep;
And if thy shadows fall, e'er then,
May I thy vision keep.

—ADRIENNE E. BRADLEY.

A little sketch of "Balloons" which brings out the great ideal of appreciation as versus possessions may be found in the little book *Ceremonials of Common Days* and fits in very well with the "Cloud Discovery" group.

"The White Flower of Happiness" by Margaret Eggleston in *Fireside Stories for Girls in Their Teens* coupled with the poem "Roadside Flowers" will make a decided contribution from the flower group.

After the stories have been told the group might like to sing a bit before going home, filled with the inspiration that comes through the Discovery of God in the Out of Doors.

Day is done—
Gone the sun,
From the lake,
From the hills,
From the sky,
All is well,
Safely rest,
God is nigh!

Such open air services of worship may well be developed throughout the month since October is about the last month when services out of doors will be practical. Bishop Quayle's book *Out of Doors with Jesus* will furnish rich material for building such services. Henry Van Dyke's ode "God of the Open Air" and many other similar types may be found for enrichment material.

Although spring is most often thought of as the time for open air gatherings and services out of doors, I recommend the delightful discovery of the autumn time.

New Books

Church Work with Young People

Here is a new book that every leader of youth, and youth who are in positions of leadership in departments and young people's societies, should read. It sets forth plans and principles which can be applied with success in the local church. It is practical and challenging.

It is the best book on young people's work the writer has ever read. It is published by the Pilgrim Press and sells for $2.00. Order your copy today.

Youth Searching

This book is published by the Pilgrim Press and bears merely the initials of the girl who wrote it. It is a spiritual autobiography of a modern girl. It sells for 50c and should be read by every girl, leader, and mother.

*Pastor, Bryn Mawr Presbyterian Church, Yonkers, N. Y.

ADULT DEPARTMENT PROGRAMS FOR OCTOBER

*By Emma Jones**

THEME FOR THE MONTH: *Life in Transit*

October 6

THEME: *"Our life is but a fading leaf"*

SOFT MUSIC

HYMN: "O God, I Thank Thee for Each Sight," No. 10†

POEM *(read in unison from the board):*

"The Pilgrim Way"

But once I pass this way,
And then—and then, the silent Door
Swings on its hinges—
Opens . . . Closes—
And no more
I pass this way.
So while I may
With all my might,
I will assay
Sweet comfort and delight
To all I meet upon the Pilgrim Way,
For no man travels twice
The Great Highway
That climbs through darkness up to light,
Through night
To day.

JOHN OXENHAM.

SCRIPTURE: James 4: 13-15; James 1: 10-11; Psalm 90: 4-6 and 9-10 beginning with second clause in verse 9; Psalm 103: 13-16.

PRAYER

SOLO: "I Shall Not Pass Again This Way"

The bread that bringeth strength, I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes, may I give alway;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts, I want to pour
The answer soft that turneth wrath away,
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith,
I want to live aright from day to day,
I'm sure I shall not pass again this way.

—Words and music by ROSE JENKINS.
(Oliver Ditson Co., Boston, Mass. 10c.)

HYMN: "Our God, Our Help in Ages Past," No. 68.

October 13

THEME: *"He went about doing good"*

SOFT MUSIC

HYMN: "When Morning Gilds the Skies," No. 2

POEM *(read from board):* "The Pilgrim Way"

SCRIPTURE: Mark 1: 14-42

HYMN: "Immortal Love" (first four verses), No. 144

PRAYER: "At Even"

At even, e'er the sun was set,
The sick, O Lord, around thee lay;
O in what divers pains they met!
O with what joy they went away!

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved thee well,
And some have lost the love they had,

And some have found the world is vain,
Yet from the world they break not free;
And some have friends who give them pain,
Yet have not sought a friend in thee.

And none, O Lord, have perfect rest,
For none are wholly free from sin,
And they fain would serve thee best,
Are conscious most of wrong within.

O Savior Christ, thou too art man
Thou hast been troubled, tempted, tried;
Thy kind, but searching glance can scan
The very wounds that shame would hide.

Thy touch has still its ancient power;
No word from thee can fruitless fall;
Hear, in this solemn "blessed" hour,
And in thy mercy heal us all. Amen.

—HENRY TWELL.

SCRIPTURE: Acts 10:38

HYMN: "Thou Didst Leave Thy Throne" (verses 1, 2, and 4)

After first and second verses, sing for chorus:

"*Is* there room in my heart, Lord Jesus,
Is there room in my heart for thee?"

After fourth verse sing:

"Oh, come to my heart, Lord Jesus,
There is room in my heart for thee."

October 20

THEME: *"He left all and followed Him"*

SOFT MUSIC

HYMN: "Holy, Holy, Holy," No. 12

POEM: "The Pilgrim Way" on board; connect with previous programs.

SCRIPTURE: Acts 9: 1-20

HYMN: "Jesus Calls Us," No. 128

BRIEF STORY of St. Francis of Assisi

HYMN: "Faith of Our Fathers," No. 269

PRAYER

October 27

THEME: *"We will follow Jesus"*

SOFT MUSIC

HYMN: "Dear Lord and Father of Mankind," No. 146

SCRIPTURE: Mark 2: 14; Matthew 11: 28-30; Matthew 10: 37-42; Matthew 16: 24-27

PRAYER

HYMN: "O Master, Let Me Walk with Thee," No. 205

POEM: "But Once"

We pass this way but once:
There's work divine for thee;
On every hand the needy stand
And sigh for sympathy.

We pass this way but once;
In love's sweet accents tell
Of constant joy without alloy,
In hearts where Christ doth dwell.

We pass this way but once:
Does life's sojourn seem drear?
Then fill thy days with gladsome praise;
God wills thy sojourn here.

We pass this way but once;
Then truth's blest cause defend,
With hero's might, stand for the right;
'Twill triumph in the end.

SCRIPTURE: Matthew 5: 14-16; Matthew 9: 35-38; Luke 18: 28-30

PRAYER HYMN: "Immortal Love" (last verse only), No. 144

*Durham, North Carolina.

†Hymn numbers refer to *Hymnal for American Youth.*

OCTOBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Lena C. Knapp**

In the September *Journal,* the services of worship for schools with combined departments were worked out on a basis of certain principles which were quite clearly set forth in connection with the suggestions offered. It is impractical to repeat these directions, and so it is assumed that the leader has seen, or will secure, a copy of last month's *Journal.*

Order of Worship for the Month

THEME FOR THE MONTH: *To Love Is to Serve*

INSTRUMENTAL PRELUDE

CALL TO WORSHIP:

Leader: O come, let us sing unto the Lord. Let us come before his presence with thanksgiving.

All: For the Lord is a great God, and a great King above all gods.

Leader: O come, let us worship and bow down: let us kneel before the Lord, our Maker.

All: For the Lord he is God. It is he that hath made us, and not we ourselves. Be thankful unto him and bless his name.

HYMN

DEVOTIONAL READING

STORY OR TALK

PRAYER

HYMN (Omit this, unless your hymnal contains one that has direct bearing on the theme.)

OFFERING: "All things come of thee, O Lord," *The Hymnal for Young People,* edited by Littlefield and Slattery. A. S. Barnes and Company, New York.

ANNOUNCEMENTS

CLOSING BENEDICTION *(in unison):*

Teach us, O Lord, true brotherhood
In daily thought and deed,
That we may tread with humble heart
The path when thou dost lead.
Love then shall reign supreme o'er all,
O'er heart, and mind, and hand,
Eternal love and brotherhood,
In all this stormtossed land. Amen.

MARION DUTTON SAVAGE.

October 6—Love Never Faileth

AIM: To present the thought of loyalty—loyalty that costs, loyalty that sees a problem through, that keeps one steadfast in his purpose, loyalty that enables one to think straight and to see different values in different experiences.

This service might well be planned and carried out by a group of teen-age girls.

SUGGESTIONS:

Appropriate *hymns* are: "Truehearted, Wholehearted," "O Jesus, Prince of Life and Truth"

For the *devotional reading* use I Corinthians 13, and "If Jesus Christ is a Man."

If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a god,—
And the only God,—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!

—RICHARD WATSON GILDER.

Or Fosdick's *The Manhood of the Master,* page 44, Scripture and Comment for Second Day," or pages 46, 47, "Scripture and Comment for Seventh Day."

The *prayer* perhaps should be made by the leader. It should be carefully prepared and should pick up the thought expressed in the aim, and pave the way for effective presentation of the message in the story which is to follow.

The *story* of Ruth and Naomi is suggested. In some cases, it may be desirable to put into a complete story, just Chapter 1, verses 1-19a. In others, it will be best to carry the experiences of Ruth beyond the point of the arrival in the home country. Whatever part of the material is used, the story should be carefully prepared, and told without notes. Any denominational house or art store is likely to be able to provide a good picture for use with this story, and a picture would be helpful here, especially for the younger

*Educational Assistant, Department of Leadership Training, International Council of Religious Education.

children. A good choice is the one by R. Payton Reid.

For the second *hymn*: "There Is Beauty All Around"
"Teach Us, O Lord, True Brotherhood"
or "Love Thyself Last"

October 13—Greater Love Hath No Man

AIM: To direct the attention of the worshipers toward the thought that human love may be so strong, so ready to serve, that it will enable one to give up even his own life.

It would be quite in order to have boys of junior age participating in this program.

SUGGESTIONS:

For the opening *hymn*, one of the following will be appropriate.

"Dare to Be Brave, Dare to Be True"
"Marching with the Heroes"
"Forward through the Ages"

For the *devotional reading*, use John 15: 1-13; Mark 15: 1-3, 15-33.

Three illustrations are suggested as the *story* item of this program:

From material given in the Bible concerning David and Jonathan, show how a strong friendship developed between the two. Use as the main part of the story, I Samuel 19 and 20. In chapter 20, verses 17 and 30-33 have particular significance. In working out the story, make the point clear, that Jonathan, in saving David's life, thereby risking his own, demonstrated the kind of love of which Jesus said "greater love hath no man than this, that a man lay down his life for his friends."

In his *Tale of Two Cities*, Dickens presents in Sydney Carton a fine example of the power of human love to make the supreme sacrifice. Sydney Carton and Charles Darnay were loyal friends, but both came to love the same woman. In the course of the story, Sydney Carton learned that the love of her who meant more to him than life itself, really had been given to his friend, rather than to himself. Now, it was at the time of the French Revolution and noblemen were being put to death on the guillotine upon all sorts of false charges. Darnay was doomed to die. A few hours before his execution, Sydney Carton slipped into Darnay's cell, forced him to exchange clothes with him, and he, himself, went forward shortly after to the guillotine.

"Number twenty-three," called a loud voice, and the deed was done. They said of Sydney Carton about the city that night, "His was the peacefullest man's face ever beheld there." Many added that he looked sublime and prophetic. It is written that his last thought was "It is a far, far better thing that I do than I have ever done."

Edith Cavell, the English nurse, who was shot as a spy during the World War, truly laid down her life for others. At the end of the story, we find she has been imprisoned for ten weeks without even the sight of a woman's face. Now, as she faces death at dawn of the coming day, she writes in her diary "Life more abundantly, ... Let not your heart be troubled . . . . believe on me . . ." and then she speaks "Dear God of Love, be swift, be swift to make your promise true."

The *prayer* might well give thanks for those brave, heroic souls whose lives give us an example of loyalty and love; it might recognize that we may not be called on to die for our friends and for our country, but that it takes equally as much courage to live for them.

The second *hymn* might be one of those listed above or "Oh, Love That Will Not Let Me Go," or possibly "Love Divine."

October 20—A Service of Love

AIM: To show that where Christian friendship and love are found, there is also a readiness and a willingness to serve.

SUGGESTIONS:

"For the Beauty of the Earth" is a good opening *hymn* for this service.

For the *devotional reading*, the responsive selection on page 35 in the back of the *Hymnal for American Youth* (Century Company, New York) is suggested. If this hymnal is not the one you use, secure a copy and have this section read by one of the young people. It may be that the hymnal you use contains a similar selection, or you may desire to use a mimeographed order of worship.

Before the next regular item in the service, it is suggested that a group of the younger children sing "Love's Lesson," page 25 in *Songs for Little People* by Danielson and Conant (Pilgrim Press, Boston).

The *story* of Jesus' friendship with Martha and Mary and their brother, Lazarus will serve well to achieve the aim of this service. Show how intimate were Jesus' relationships with this family; how he must have delighted to join them after a hard day, how they must have rejoiced to have him come into their home. Point out Jesus' service to them by using the material in John 11: 1-46, and their service to Jesus as indicated in Mark 14: 3-10 and John 12: 1-3.

The *prayer* by Floyd Tompkins found on page 38 in the back of the *Hymnal for American Youth* is very suitable for this service. If you happen to use a mimeographed order of service, this prayer could be read in unison. Otherwise, a young man should read it. But, be sure to give it to him in advance! The following prayer by Norman Schlicter[1] is pertinent to the theme of this service:

Gracious Master, all this day
May I love thee well, I pray;
Kept by thee from every wrong,
Singing out a cheering song,
May I bring to hearts that weep
Thine own comfort, sweet and deep
May I gather to thy fold
Little children, trembling, cold.

May I thirst and ache dispel
With the water from thy well;
Feed the hungry, both with bread
And the Word that thou hast said;
May I show in look and deed
Thee for whom all men have need;
Yea, my Master, all this day,
May I love thee well, I pray.

In place of the usual *hymn*, it might be desirable to have someone sing "My Task" by Ashford; or "It Is My Joy" by Sherman, number 210 in Smith's *American Student Hymnal*; or number 207 in the same book. "The Touch of Human Hands."

October 27—Love Answers the Call to Serve

AIM: To emphasize the idea that love must express itself in service. A group of teen-age boys would be interested in planning and carrying out this service.

SUGGESTIONS:

"We Are Come with Joy and Gladness" or "Jesus, Thou Divine Companion" will be a suitable opening *hymn*.

From the following material for *devotional reading*, select one or more of the Bible references, and from the rest use as much as is possible in the time arrangement of your program: Luke 22: 24-27; John 13: 1-15; Matthew 25: 34-40.

"Tis but a half-truth that the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home.
But he walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road."

WALTER J. GRESHAM.

"We thank thee, Lord, thy paths of service lead
To blazoned heights and down the slopes of need;
They reach thy throne, encompass land and sea,
And he who journeys in them, walks with thee."

CALVIN W. LAUFER.

Just at this point the younger children might well sing "The Children's Service," page 37, *Songs for Little People*, by Danielson and Conant.

Story:

After Paul's conversion, as you know, he decided to give his life to doing good to others. At the beginning of his second missionary journey, as he was spending a few days in Troas, he became ill. A reputable physician by the name of Dr. Luke was called in. He was an educated and refined Greek, but he had lost faith in his Greek gods and had heard at last of the God of Israel. Possibly he already believed in this one God. Quite naturally, as Dr. Luke ministered to Paul, Paul told him of Jesus, particularly of Jesus' work among the sick. The story of Jesus' life and his teachings challenged Dr. Luke's interest and he became an earnest, loyal workman for the cause of Christ.

As Paul's health improved, he began to talk of his future journeys. "One day while talking about the matter in the presence of their new friend Luke, the latter said to them. 'Why don't you go over to Macedonia? I myself used to live there; in fact Philippi is my native city. I know many who would listen to your message. If you will take up your work in Macedonia, I will go with you as far as Philippi, and do what I can to help you.' Paul was much impressed by this suggestion, and that night he dreamed that a certain man from Macedonia, or in other words, probably Luke himself, stood by his bed. 'Come over into Macedonia and help us,' the dream messenger said. When Paul awoke, he told his experience to his friends. 'I dreamed last night that I saw you, Luke. You came and said to me, Come over into Macedonia and help us.' The friends all agreed that this dream had been sent from God as a special call to them to begin their mission in that province." [2]So this great doctor, with his heart full of love for Christ and full of love for his brother man, gave his life to serve the needs of others. He healed their bodies through his medical skill, and at the same time, he ministered to their minds and souls by telling them of Jesus' way of living, and encouraging them to follow him. And in all ages since that time, countless souls have heard and answered the call of the Master: Come, take up the cross and follow me."

Instead of the formal prayer, we suggest that the leader have the following poem[2] read and then have the entire group take the pledge which is given.

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said; "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His Hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

GEORGE MACDONALD.

A CHRISTIAN'S LIFE WORK PLEDGE

I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than for my personal success.

I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may. (E. L. Shaver, "My Highway to Service").

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[1]In *Singing Pathways*, by Marie Stevens Dickie, these words have been set to music. The book is published by Powell & White, Cincinnati.

[2]Used by permission of E. P. Dutton and Company, Inc., New York.

[3]See Hunting, H., *Story of Our Bible*, Chapter VII. Charles Scribner's Sons, New York.

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S. W. Hutton, Secretary Religious Education Dept., United Christian Missionary Society, Indianapolis.

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The Workers' Conference

(*Continued from page 13*)

most effective in the schools which he has served. He has found also that the most effective way of securing attendance is through a supper meeting followed by a program which terminates not later than nine o'clock. The plan of holding a supper meeting has the advantages, moreover, of providing an opportunity for fellowship and of making a longer period available without running the meeting unduly late. The fellowship phase of the conference should not be overlooked for it is often the only opportunity which workers have to get acquainted with each other. The worship phase of the conference also should not be overlooked, for what better purpose can be found for engaging in common worship than the facing of a great common task like the teaching of religion?

The securing of the attendance of the workers is always a problem. It requires constant effort. A first approach to regular attendance should be made by impressing upon every teacher when he is appointed to a teaching position that attendance at the workers' conferences is involved in his acceptance, just as much as attendance at the church school hour on Sunday morning. A record of attendance at the workers' conference should be kept. Responsibility should be laid upon department heads to secure the attendance of the teachers in each department. A friendly rivalry among departments to see which can secure the best attendance may even be justified. Special participation on the part of whole departments in the activities of the workers' conference meeting is helpful in developing department solidarity. The telephone, the typewriter, and personal contact must be freely used from month to month in stimulating attendance. Most of all, the meetings themselves must be made so attractive that he who must be absent feels a sense of loss so keenly that he will make every effort to keep that one evening in the month free for the church school. Our ideal has always been to make the meeting of the workers' conference the happiest evening of the month in the activities of the church.

We have defined the membership of the workers' conference as consisting of the working staff of the church school. This should be interpreted to mean everyone who has a part in the entire teaching work of the church, whether in Sunday school, vacation school, home department, society, or other agency. Occasion should be made frequently to invite others who may be prospective workers. Membership in the group should be a privilege, but one which is generously extended to those who are willing to qualify for membership.

Nathaniel's Quest

The demand for this pageant that was published in the July *Journal* has made necessary a reprint which can be secured from the *Journal* at ten cents the copy. This may be just the thing your young people would like to use for an evening church service.

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What Are Your Teachers Reading?

(*Continued from page 21*)

culties. It is now a common occurrence in this church for the officers and teachers to ask for guidance in their reading, and the demand for books and other reading matter which bear on specific problems is constantly increasing.

Union Avenue maintains a workers' library of several hundred volumes which is constantly expanding. In addition the director has a library of over twelve hundred volumes. Both of these libraries are accessible to the officers and teachers. The church in its budget for religious education furnishes regularly the following periodicals: *The Religious Education* magazine to the pastor, director of religious education, and chairman of the educational committee; *Progressive Education*, a Quarterly Review of the Newer Tendencies in Education, to the director and chairman of the educational committee; *The International Journal of Religious Education* and the *Bethany Church School Guide* to the pastor, director, all members of the educational committee, supervisors, and department principals; *The Elementary Magazine* to the supervisors and principals of the children's departments and the director.

Instead of having these periodicals sent directly to the members of the educational committee, supervisors, and department heads, the director makes it his task to distribute them from month to month, thus availing himself of the opportunity to call the attention of the staff members to such articles in particular as bear on their specific problems. This plan has been followed now for almost four years and it is needless to say that it is resulting in a wholesome and stimulating influence on the part of the entire teaching body.

A church school workers' library should be to the church school what the college library is to the college. It should be a reference library containing the best Bible dictionaries, encyclopedias, exposition works, and Gospel harmonies, books on psychology, principles of teaching, teaching method, organization and administration, supervision, the curriculum of religious education, cradle roll, kindergarten, primary, junior, intermediate, senior, young people's and adult specialization, training in worship, recreation, histories of religious education, and the use of the fine arts, such as pageantry, dramatics, stories, pictures, and so forth.

The workers' library cannot and should not lessen the need for a well defined program of leadership training through leadership schools and classes but it does bridge a gap in the training of church school officers and teachers that cannot be met in any other way. In fact it is the surest and quickest method by which the church may hope to train the larger body of workers now in service.

Already certain leading denominations through their leadership training departments have recognized the place of the workers' library in leadership training and are promoting its use as a very definite training enterprise in the work of the local church.

Let us give wider attention to the expansion of our leadership training work through classes and schools, but the church that proposes to take the training of its workers seriously will at once recognize the need for a growing library and will provide for its systematic and extensive use.

What's Happening in Religious Education

MR. HUGH CORK, well known as a leader in Sunday school work, died on June 14th at his home in Moore, Pennsylvania. Because of apoplectic strokes he has not been active for the past few years but his service for the Sunday school cause has been long and varied. For several years he did field work in Montana, North Dakota, and Minnesota. He was closely associated with Mr. H. J. Heinz and Mr. John Wanamaker in Sunday school work in Pittsburgh and Philadelphia. He was at one time General Secretary of the Pennsylvania State Sabbath School Association and also of the Illinois State Sunday School Association.

Mr. Cork's ability and experience led to his association with Marion Lawrance as assistant in the International Sunday School Association office and field work. He also served as the statistical secretary of the World's Sunday School Association and a member of its executive committee.

During the World War Mr. Cork was director of religious work in the southern division of the Y. M. C. A.'s army work. At the close of the war he joined the staff of the Moody Bible Institute. A year later he was called to Philadelphia to become the director of religious education in the Bethany Temple Church, during which time he was a member of the staff of *The Sunday School Times* as its "Ways of Working" Editor.

Mr. Cork was for years a familiar figure on convention platforms, a sturdy, earnest, warm-hearted personality, with abounding energy, and with a great gift for the details of organization. His work in the one-day visitation of large cities will long be remembered as a masterly piece of pioneer planning in that important field of service.

MR. WARREN T. POWELL, for many years prominently connected with the young people's work of the Methodist Episcopal Church and for the past two years occupying the position of Director of Young People's Work in Church Schools on the Board of Education, has been appointed to the faculty of Boston University as Associate Professor in the School of Religious Education. He assumes the duties of his new position this fall.

DR. JOHN THOMAS BRABNER-SMITH, of Evanston, Illinois, died at his home on August 7. For many years he has been active in national affairs of the Methodist Episcopal church and for the last eight years has been the director of publicity for the World Service Commission. Dr. Brabner-Smith suffered a nervous breakdown several months ago from which he never fully recovered. He has rendered the religious world an unusual and distinctive service in both the amount and quality of the religious news that has gone through his hands to the daily and weekly newspapers throughout the country as well as to the many denominational and interdenominational publications.

THE National Association of Book Publishers issued a new leaflet, *The Minister and His Reading*, which will be of interest to ministers and church officers. This booklet and *The Church Library* will be sent free on request by the National Association of Book Publishers, 347 Fifth Avenue, New York. Another useful leaflet for inclosure is *Good Lists of Religious Books.*

MR. M. E. SADLER has become the secretary of educational administration and leadership training of the Department of Religious Education of the United Christian Missionary Society, with headquarters in Indianapolis. Mr. Sadler has recently completed his work for his Ph. D. degree at Yale. While at Yale he served as pastor of the Congregational Church at Ivoryton, Connecticut, and as head of the Bridgeport Weekday schools of Religion.

IN the Virginia State Convention held at Wytheville, June 19–21, chief emphasis was given to the very significant report of religious education conditions in rural Virginia presented by Professor C. H. Hamilton of the Department of Rural Sociology of Virginia Polytechnic Institute. Facts pertaining to church membership, Sunday school enrolment, leadership training and many other items were presented. Never before had so much data been released concerning the problems of the rural church in Virginia and many people believe this study will mark the beginning of a new approach to the problem of religious education in the state. The Virginia Council has made available the results of Professor Hamilton's survey in a bulletin entitled *Religious Education in Relation to Rural Life in Virginia.*

REV. F. M. PYKE of Wu, China, has presented to President Hoover a copy of a famous painting of the Chinese Phoenix and its accompanying verses. The presentation was on behalf of the Chinese superintendents, teachers, and pastors of the Methodist Episcopal Churches in the district in China where Mr. Hoover was engaged as a mining engineer in 1900.

REV. AUGUST REUCKER, Editor-in Chief of Sunday School Publications for the Evangelical Synod of North America, died at his home in St. Louis, in June, after an extended illness. Mr. Reucker has been active in the work of the International Sunday School Lesson Committee and has showed himself a firm friend of cooperative work. His death is a serious loss, not only to his denomination, but to the entire Christian world.

THE Michigan Council of Religious Education on June 27 gave a complimentary dinner to invited guests. The guest of honor was Honorable L. J. Dickinson, Lieutenant Governor of the state. The purpose of the gathering was to give information and to receive counsel and cooperation. The state Council staff presented the scope of the Council's program and depicted the work of the state over a period of eight years. It is planned to hold similar gatherings in different areas throughout the state.

The following slogans or goals were suggested for the state work:

a. Pontiac (October 29–31) a convention that is different.
b. A series of acquaintance dinners in different state areas.
c. Some genuine experiments in Religious Education Week.
d. A closer correlation of denominational and state staffs.
e. An anti-cigarette state-wide campaign.
f. Observance of World's Temperance Sunday with an educational program.

AS a memorial to Dean Shuler, who died during the past semester, the "Anne McKeen Shuler Memorial Fund" has been established by the students, faculty, and friends of the University of Denver. The fund will be used to aid women students.

DR. J. M. DUNCAN, for twenty-seven years editor of Sunday school publications for the Presbyterian Church in Canada and later the United Church in Canada, has retired from his profession amid the cordial good will and expressions of sincere appreciation for his long service by members of the staff whom he has led in service. Dr. Duncan was for fourteen years a member of the International Lesson Committee and during the past seven years has served on many important committees of the International Council of Religious Education. As he retires, he carries with him the good wishes of his associates in the forty-one denominations in the United States and Canada making up the membership of the International Council of Religious Education.

The Rev. George A. Little, former associate editor of Sunday school publications, succeeds Dr. Duncan as editor.

1929
Fall Conventions of State and Provincial Councils of Religious Education

Date	*State or Province*	*Place*
October 2-4	Kentucky	Not Determined
October 2-4	North Carolina	Raleigh
October 8-10	Maine	Portland
October 6-7	New Hampshire	Manchester
October 8	New Hampshire	Portsmouth
October 9	New Hampshire	Keene
October 10	New Hampshire	Whitefield
October 9-11	Maritime Provinces	Charlottetown, P.E.I.
October 9-11	Pennsylvania	Williamsport
October 9-11	New York	White Plains
October 17-18	Maryland-Delaware	Annapolis
October 21-23	Vermont	Burlington
October 22-24	Southern California	Long Beach
October 29-31	Michigan	Pontiac
November 12-14	New Jersey	Trenton
November 19-22	Missouri	Springfield
December 7	Connecticut	

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AS a result of the correlation of work within the Division of Religious Education in the Local Church, of the Board of Education of the Methodist Episcopal Church, two new workers have joined the staff. Miss Emma A. Robinson, who for twenty-four years has been superintendent of the Junior League work, has retired at her own request, and in the readjustment the Junior League work will fall within the Division of Religious Education of Children. Miss Dorothy Lucas, formerly assistant director of religious education in the Baltimore Conference, fills the personnel vacancy left by Miss Robinson. The vacancy caused by the resignation of Miss Nellie M. Day in the Epworth League Department will be filled by Miss Helen E. Mummery who will supervise the program of intermediate work in both church school and Epworth League. Miss Mummery comes from Boston University School of Religious Education where she served as assistant in the supervision of student field work.

In addition, Dr. Merle N. English, Secretary of the Division of Religious Education, announces the appointment of Rev. William V. Meredith as a member of the staff of the Department of Leadership Training, who began his work several months ago.

Miss Margaret L. Ilsley has resigned her position as Director of the Sudlersville Group and Director of Elementary Work of the Wilmington Conference to be married to Mr. Clarence LeMar. She is succeeded by Miss Clara D. Bragdon who is now in the field.

IN THE recent meeting of the National Council of Religious Education in Australia at Sydney over 400 delegates from all parts of the continent were registered. The convention took action looking toward a more active and practical interest in the promotion of Sunday school interests throughout the mission areas of Australia and the South Pacific, an aggressive policy of teacher training, and better provision in theological colleges for training and equipping leaders in the sphere of religious education. Mr. George E. Peart of Melbourne is secretary.

DURING the last week of June a convention was held in Havana of all of the evangelical church elements working for the betterment of the moral and spiritual conditions of countries comprised in the areas of the Caribbean Sea, Central America, and Mexico. Dr. Samuel D. Price represented the World Sunday School Association. Delegates were present from Cuba, Mexico, Porto Rico, Republic of Domingo, Haiti, Colombia, Venezuela, Panama, Costa Rica, Nicaragua, Honduras, Salvador, Guatemala, Spain, and the United States.

REV. MORDECAI JOHNSON, President of Howard University, Washington, D. C., leading university for Negroes, was awarded the Spingarn medal for 1929 in recognition of his successful administration of Howard University. He is the first of his race to be elected president of this institution. The Spingarn medal has for the past fifteen years been awarded annually to an American Negro for conspicuous achievement in some honorable field of human endeavor. Last year Dr. Johnson obtained legislation by which Howard University became a recognized institution of the government.

IMPORTANT Religious Books, 1928–1929," the list of fifty books issued annually by the American Library Association, was recently announced in the press. The selections were made by Frank Grant Lewis, Chester, Pa. Copies of the list may be secured from the American Library Association, 520 N. Michigan Avenue, Chicago, Illinois.

THE appointment of Dr. Louis M. Sweet professor in the Presbyterian Theological Seminary of Chicago has been announced by President John Timothy Stone. Dr. Sweet has been professor of Christian theology and apologetics in the Biblical Seminary of New York since 1918. He is called in part to relieve Dr. Cleland B. McAfee, whose duties as moderator of the Presbyterian Church will take him on many trips throughout the country.

A PIONEER effort was launched when Northern Baptist laymen attending the Denver convention approved the local church plan. The plan of work suggested calls for a laymen's council in the local church, and its purpose is to encourage a larger proportion of the adult male members to assume tasks in harmony with the purposes for which the Christian church is organized. The plan includes the preparation of a carefully developed manual which is intended to make the entire procedure clear to both pastors and lay leaders.

MR. GLENN McRAE will, on September 1, become the editor of young people's literature in the Department of Church School Literature of the Christian Board of Publication, St. Louis, Missouri. Mr. McRae has been superintendent of religious education for the United Christian Missionary Society in the Dakotas, Minnesota, and Nebraska. He was formerly professor of history in Cotner College, Lincoln, Nebraska. He has just completed a year's study in the University of Chicago.

DR. JOHN WESLEY PRINCE, head of the Department of Religious Education of Garrett Biblical Institute, will be the director of religious education and young people's work for the First Congregational Church, Evanston. He will fill the vacancy caused by the resignation of Miss Miriam Heermans who is now in the Chicago office of the Congregational Education Society.

THE Women's Missionary Council of the M. E. Church, South, in conference at Atlanta, unanimously adopted and gave to the public resolutions urging missionary societies "to engage in a definite study of Negro schools in their comunities, through personal visitation, observation of buildings, sanitation, space, lighting, equipment, location, grounds, character of teachers, their salary and preparation," and recommending "that this be done in cooperation with and under the counsel of the most responsible Negro citizens of the community, and with the purpose of eventually making every Negro elementary school what any school for any child ought to be, and further, of placing a high school education within the reach of all Negro boys and girls who aspire for higher preparation for life."

DR. HUGH HARTSHORNE who for the past few years has been connected with the Character Education Inquiry in New York City has been elected to the faculty of the Divinity School of Yale University, as Research Associate in Religion, where he will head up for the Divinity School its research work in connection with the Yale Institute of Human Relations.

Announcement is also made of the appointment of Professor H. Shelton Smith to the faculty of Yale University. As Associate Professor of Religious Education and Director of Field Work, Dr. Smith will teach courses in the supervision of religious education, and will organize and direct the work of the students who are serving as part time pastors or directors while studying in the Divinity School.

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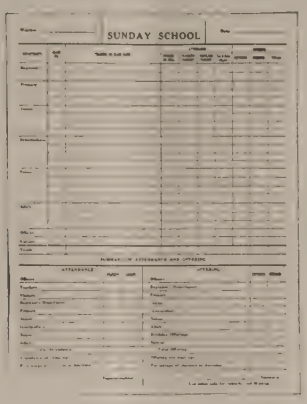

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by Goodwin B. Watson

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Write for catalog giving full description of many other books on this and other subjects.

An Experiment in Pupil Grouping

(*Continued from page 27*)

these groups, and it was necessary that they worship together. These handicaps rendered impossible the same complete group life which existed in grades one and two.

The large-class procedure proved very successful in grades three and four nevertheless. Results were far more satisfying than those of the year before when they met together in the same room under the same leader, but in small classes. The experiment was so successful that the board of education and the school staff have decided to conduct the school in two sessions during the coming year, in order to provide, along with other advantages, a separation of grades three and four, giving each a room. The pre-school groups and grade one will meet during the morning worship of the church at 11:00 A. M. The other grades will meet at 9:30 A. M. Some of the rooms can thus be used twice.

The large class system works. The plan used at this church provides a means, not only of giving the capable teacher a larger responsibility, but also the opportunity to develop that responsibility.

The system can be carried on by volunteer leaders as it was in this church. Some leaders will have sufficient initiative and experience to be able to develop the large group program readily. Others will need a great deal of help, through training schools, or expert supervision. Training schools and suggestive reference materials are available to help in the development of the leadership.

Furthermore, the large group plan makes possible an effective division of responsibility. The more capable leaders can be given the larger tasks. The less capable or inexperienced can be given positions as assistants, where they can render a very valuable service.

Such an organization of a school makes possible a group life which lends itself to constructive religious experience. The possibilities of the procedure are just as large as the vision and skill of the leadership.

The experiment described in this article was conducted in the Bryn Mawr Community Church, Chicago, Ill. under the direction of the minister of Education, Rev. Virgil E. Foster, and his associate Miss Mildred Widber. Rev. M. Russell Boynton is the Pastor.

What to Do for Promotion Day

(*Continued from page 26*)

of flowers at the edge of the rostrum. It is just such a happy normal atmosphere that we want for this occasion.

Each teacher should be careful to develop the proper attitude toward promotion time. Teachers are selfish when they talk of the reluctance of children to leave their classes and go on to the next group, or when they report the fact that some child refuses to be promoted. Children who have been taught in a normal way are eager to be promoted to the next higher department. It is a good plan for the superintendent of the next higher department to visit in the lower department in order that the children will come to know her and feel that she is their friend.

Briefly, these are some of the things that should be kept in mind if we are to make our promotion time as meaningful as it should be, and create a happy situation in the entire church school for the beginning of the work in the new year.

NEW BOOKS

"Go . . . Teach"

Teaching for Christian Living. By Paul H. Vieth. St. Louis, The Bethany Press, 1929. 272 p. Price $1.50.

Edward L. Thorndike once said to a small group of which the present writer was one, "There is nothing more needed in education today than interpreters, to take what we research specialists work out and by simplifying it, make it available to the mass of teachers."

This is exactly what Dr. Vieth undertakes to do in his new book. In his own words he seeks "accurately to represent to the worker not technically trained what has become common coin among the educationally elect." He hands out this "common coin" under eleven chapter headings, as follows: "This Business of Teaching," "What Does Religious Education Seek to Accomplish," "Teaching and Life," "Discovering and Using Life Situations," "Educational Method in Teaching Religion," "The Use of Subject-Matter," "Educative Factors in Church, Home and Community," "Curriculum Activities," "Selecting and Using Lesson Materials," "The Experimental Attitude," "Who Shall Make the Curriculum?"

The main theme running through the book is not of the curriculum—not as so much printed content, but as a proposed body of experience for the young. This point of view, itself one of the chief contributions of modern education, is made effective in every chapter. "Living, growing personality," the author reminds us, "is the objective of the teacher's art."

Chiefly from his own intensive study of the objectives of religious education, but drawing also on other sources, Dr. Vieth sets up seven great goals to be reached through teaching for Christian living. Then he proceeds to work out in concrete and understandable form the processes of instruction, the types of materials and the character of activities which will best reach these objectives.

Concretely, here are a few of the principal concepts of the newer religious education on which light is thrown: effective use of the Bible; the life-centered curriculum; the life-situation approach; the use of worship; the experience of religion; activity as a mode of learning; church-home-community sharing of responsibility; cooperative curriculum-making; experimental procedures; tests and testing in religious teaching.

Dr. Vieth has done a good piece of work, one for which many teachers and officers will thank him. Whether he has simplified sufficiently for the great body of church school workers the reviewer is not so sure. More of the example, illustration, application would in many instances probably have made the principles dealt with more certain of taking hold on the public addressed. But the writing is at all points clear, definite, non-technical. The book deserves and undoubtedly will have a wide use among the more progressive teachers of religion. Its principles, made effective in our classrooms, will do much to advance the cause of religious education. Most ministers also would preach better for its careful perusal.

—George H. Betts

Senior Method in the Church School. By Mary Anne Moore. New York, The Abingdon Press, 1929. 360 p. Price $1.50.

Miss Moore has written another text in the Community Training School Series of the Abingdon Religious Texts. *Senior Method in the Church School* is "an introductory study of the fundamental laws of growth and the principles of religious education and guidance." Part One is introductory and contains a discussion of the aims of religious education. Part Two considers the characteristics of the senior pupil which are valuable in connection with method. Part Three deals with the curriculum and method of this age group. Part Four considers organization and administration and Part Five is a brief discussion of the teacher.

As is evident from this brief review, the author's description of the content of the book is more nearly accurate than the title. The book is in reality an introduction to the whole problem of curriculum in the senior age group. From the nature of the case, it can be little more than a summary. The book contains a good bibliography with each chapter, although the form in which the bibliography is given could be improved. Probably the chief weakness of the book from the point of view of those interested in the complete program of religious education is the narrow definition which is apparently given to the term "church school." The main emphasis of the book seems to be upon the Sunday school. The discussion of method in the narrow sense of the term reveals a very strong emphasis upon teaching method to the exclusion of method connected with other phases of church school work. The limitations of the book are due to the fact that it attempts to cover so much ground. It is a valuable contribution, however, in that it brings together within the compass of one volume all the varieties of elements that need to be considered in the development for the curriculum of a senior age group.

—Harold I. Donnelly

The Graded Church. By W. C. McCallum. First Christian Church, Alliance, Ohio. 50 p. Price $.50.

In this booklet Rev. McCallum has described an experiment with a graded church which has attracted wide attention. For over four years the First Christian Church of Alliance, Ohio, has been graded throughout and every person connected with the church has had a feeling that he belongs to a department of the church—not to a Sunday school merely, or some other organization within the church. The author gives the underlying philosophy on which his plan is based, something of the results which have been achieved, and answers clearly and concisely a large number of questions which have come to him most frequently in the course of his experiment.

—P. H. V.

Administration

The Church as a School. By Harry C. Munro. St. Louis, The Bethany Press, 1929. 270 p. Price $1.35.

In these days of changing emphases and emergent programs, every alert church school executive will welcome the appearance of a new book on church school administration. When such a book is written by one who has the training and experience, and the practical turn of mind, of Harry C. Munro, we may be pardoned for smacking our lips in anticipation.

This book is written from the standpoint of a text for the Leadership Training Curriculum, and as such makes use of numerous pedagogical devices which will stimulate the student to independent thought. It is the author's purpose to make the study center in the work of the student's own school, the book serving as a study guide. This evidence of the experience-centered curriculum making its way into leadership training marks a real step of progress. The *Standard for the Church School* is assumed as an accompanying instrument to be used with this course.

The author devotes a good deal of space to the underlying principles on which administrative practice should be based, and somewhat less attention to the presentation of specific devices and procedures. Thus, if one may make a distinction in terms, its *educational* value is high, and its *training* value not so great. This approach is to be commended, but it is not without its difficulties. Under the guidance of a competent leader the more practical side will readily be developed on the basis of existing need in the schools represented by the students. On the other hand, the superintendent who is seeking a practical guide for his work may find the mere reading of this text somewhat difficult.

—P. H. V.

Story Material

Stories of Grit. Overcoming Handicaps. Blazing New Trails. Heroes of Peace. By Archer Wallace. New York, Doubleday, Doran & Co., Inc. Price $1.00 each.

These four books by Archer Wallace are eagerly read in our family by people ranging in age from eleven to seventy-three. I have handed them to my neighbor who teaches boys in Sunday school and they make good there also. They would be an effective addition to the tool kit of any leader or teacher of teen age boys or girls.

Stories of Grit tells of eleven boys who made good in spite of hard circumstances. Each story tells its own moral in good style and stops in time.

Overcoming Handicaps is a continuation of the last. The handicaps are not always physical; some are sickly, blind or deaf, but most boys are handicapped in other ways.

In the autumn of 1928 appeared another of these books for boys, *Blazing New Trails*, or "The Heroism that is Changing the World." This collection of stories has to do with men of daring and dreams we know as missionaries. The well-known names and some less known are here.

His latest volume, published recently is *Heroes of Peace*. It tells of fifteen men who were heroes in the best sense of the term, yet not one of them was a military man. They were all fighters but they fought against disease, injustice, ignorance, and vice. There is the thrilling story of Albert Schweitzer, who just now is giving his life for the natives of the African jungle; of James Young Simpson, who made operations painless, of W. H. Anderson, an Ontario man who is fighting the loathsome disease of leprosy, and others.

New Story Talks to Boys and Girls. By Howard J. Chidley. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 111 p. Price $1.25.

Illustrations for children's sermons. Some carry useful suggestions, many are too figurative for children.

Far Peoples. By Grace Darling Phillips. Chicago, The University of Chicago Press, 1929. 274 p. Price $2.00.

To be reviewed later.

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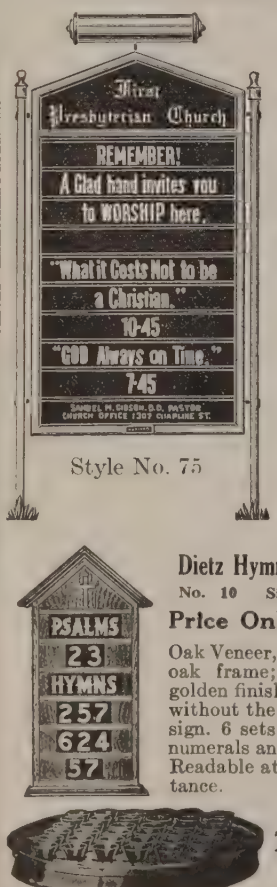
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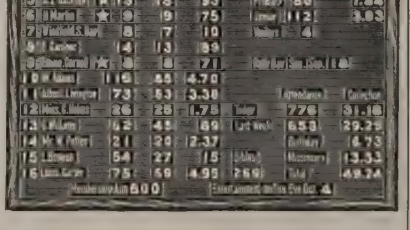

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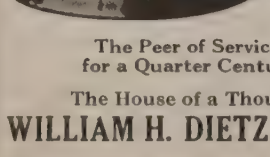

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Worship

The Practice and Experience of Christian Worship. By Fitzgerald Sale Parker. Nashville, Cokesbury Press, 1929. 272 p. Price $2.00.

The Quest for Experience in Worship. By Edwin H. Byington. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 211 p. Price $2.00.

The Master's Memorial. Prepared by Samuel Blair. Nashville, Cokesbury Press, 1929. 200 p. Price $2.00.

Worship in the Church School Through Music, Pageantry and Pictures. By H. Augustine Smith. 148 p.

Four significant books on various aspects of worship have come from the press within a month. Since they supplement each other they will be considered together.

The Practice and Experience of Christian Worship traces the historical course of the parallel streams of Sacrifice and Prayer and their beautiful and significant issue in the worship of the church. Beginning with the Jewish worship described in the Old Testament and continuing through the noteworthy phases in the history of the Christian church, the study culminates in a consideration of the Sunday services in modern churches. Of special interest is the chapter on the history of music in worship.

The Quest for Experience in Worship also has an historical element, but the heart of the study is in the analysis and appreciation of the worship forms of the various liturgical services and consideration of the worship of non-liturgical churches. The closing section of the book contains six chapters on the subject of the worship demands of this age.

The Master's Memorial" is a more complete and detailed consideration of one element in worship—the Communion Service. It contains a consideration of the meaning and value of the service and also suggested materials in the form of prayers, meditations, and musical selections for use during the conduct of the service. There is also definite suggestion for physical setting and the order of service.

Worship in the Church School through Music, Pageantry and Pictures is a practical manual for church school leaders, suggesting better ways of selecting and using hymns to enrich the worship of the church school, and indicating successful plans for bringing into the church school worship pageantry and great pictures.

Methods of Private Religious Living. By Henry Nelson Wieman. New York, The Macmillan Company, 1929. 219 p. Price $1.75.

Here is a unique contribution to the field of worship. The author strives to show how religion can be made to produce definite observable results in improvement of human living. He succeeds. It is one of the most

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elpful books on worship the writer has ever ead. Some of the chapter titles are as fol- ws: "Private Worship," "Religious Release f Energy," "Meeting a Crisis," "Finding God n Life," and others. It is a book every leader, ld and young, should read.

A Quiet Room. A Book of Prayers and ffices. Compiled by R. Ambrose Reeves. ew York, Harper & Brothers Publishers, 928. 109 p. Price $1.25.

A book of prayers and program worship xperiences that may be used in private and roup worship. It will be found very helpful n conferences and retreats.

Psychology

The Nature of Conduct. By Percival f. Symonds. New York, The Macmillan ompany, 1928. 356 p.

The answer of the scientist to the question, What is conduct? in terms of psychology as f 1928. The author relates his study def- nitely to character development and points ut specific educational applications. He in- ists that conduct cannot be studied, nor con- rolled through education except as it may e analyzed into observable units of behavior. or this reason his whole discussion centers argely in a study of habit and character and s defined as "the organization of large num- er of habits."

Professor Symonds does not deny nor gnore purpose, attitude, and deliberative onduct but holds his reader's attention to hat which may be observed and verified, and oncludes that habit really underlies all elements of conduct, including its more subtle forms which involve purposing and reasoning. Yet he recognizes that the kind of conduct he has in mind is inadequate in behavior which involves social relations.

Educators need to be warned to keep their feet on the ground and know whereof they speak when they deal with the direction and control of conduct. Professor Symonds helps them to do this. But to reduce all elements in conduct education to habit appears to be too simple a solution of our almost overwhelming problems. Character development must include both training in many specific habits and education of the dynamic and intellectual aspects of behavior. To limit all of character education to habit formation is to ignore the most objective thing in life: namely, *persons* who do have purposes, dispositions, feelings, and intellects. We need to study and control the total behavior process and means must be found and are being found to do this with scientific as well as well-meaning effort. —O. M.

EDUCATIONAL

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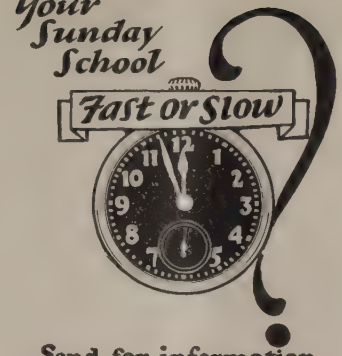

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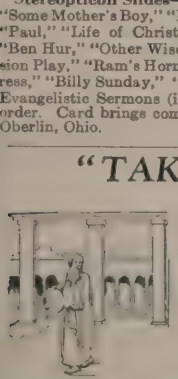

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